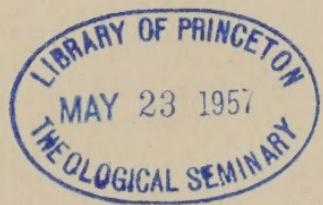


**LABOR, INDUSTRY
AND THE CHURCH**



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LABOR, INDUSTRY, AND
THE CHURCH



LABOR, INDUSTRY, AND THE CHURCH

A STUDY OF
THE INTERRELATIONSHIPS INVOLVING
THE CHURCH, LABOR, AND MANAGEMENT

By

JOHN DANIEL

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Dedicated to

Elisabeth

John, David, and Richard

My Helpers

In the Work of the Lord

PUBLISHER'S FOREWORD

Although the Literature Board recommended the publication of this book to the Board of Directors of Concordia Publishing House, neither it nor Concordia Publishing House thereby necessarily indorses all of the author's points of view. Nor do they mean to declare or imply that this book represents the official position of The Lutheran Church—Missouri Synod. However, in matters pertaining to such areas as history, economics, and sociology, the author has a right to his own opinions, interpretations, and judgments so long as they do not stand in direct contradiction to the revelations of God in the Scriptures. Forum discussions of the practical application of Christian principles to the life situations examined by the author are in place to clarify the thinking of Christian people.

The Publisher

PREFACE

This volume has grown through the years out of contacts with men and women of labor and industry, teachers and students in the church and out in the fields of society, history, ethics, and social relations. Private study of these subjects on the academic and pastoral level, pursued as an avocational interest for the past decade, seemed sterile without practical and direct application.

Through lectures at church conventions, in church and labor union seminars, in industrial groups and at colleges which have extended their undergraduate and graduate programs to include adult education curricula, as well as in my congregational work in an industrial community, new insights have been gained with regard to the ethical problems of both labor and industry. Interviews and public discussions, forums and active participation in the industrial workers' life, have fortified the conclusions here presented. For example, a three-way public debate in which Norman Thomas, an industrialist from the Mack Truck Company, and I participated at a local YMCA, led to a better appraisal of the "innocuous Socialist leader," who six times ran for the Presidency of the United States.

My research in the preparation of a doctoral dissertation on the interrelationships involving church, labor, and industry revealed the dearth of materials on the subject of the church's relation to groups and individuals in industry and labor. Little has been written by Lutherans to guide the layman in these fields. I offer this study, then, in the hope that it may lead to a more serious consideration of the thought regarding basic socio-economic and ethical issues, arouse interest in

PREFACE

further studies, and, above all, inspire action for Christ among men and women in industry or labor.

The authorities cited at the end of each chapter have contributed much to my thought and expression. In addition to the King James Bible, use has been made of the Revised Standard Version and other translations of the Word of God when it seemed that they expressed the point more clearly.

Thanks are due many friends and my fellow students, teachers, and companions on the lecture platform, who by way of oral discussion, correspondence, and friendly criticism have helped me to formulate my ideas and arrive at the position I have taken. I am especially indebted to Professors Lorenz F. Blankenbuehler, Richard R. Caemmerer, Alfred M. Rehwinkel, and the sainted Dr. Walter A. Maier of Concordia Seminary, St. Louis; to Professors Lawrence H. Gipson, George D. Harmon, and Raymond G. Cowherd of Lehigh University, Bethlehem; to Professor Seth W. Russell, formerly of the State University of Pennsylvania; to Professor Morris S. Greth of Muhlenberg College, Allentown; and to Dr. Harold C. Letts of New York. Finally, I am grateful to Elisabeth Lisy Daniel, my wife, for constructive suggestions and continuing encouragement.

JOHN DANIEL

Bethlehem, Pennsylvania
September 30, 1956

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CHAPTER I

Introduction

"Let him who has My Word speak My Word faithfully."

JEREMIAH 23:28

O Christ, who dost the vision send,
 And givest each his task,
And with the task sufficient strength,
 Show us Thy will, we ask.
Give us a conscience bold and good,
 Give us a purpose true,
That it may be our highest joy
 Our Father's work to do.

WHEN AUTHOR JOHN BUNYAN discussed the advisability of publishing *The Pilgrim's Progress*, different opinions were expressed. He reported:

Some said, "John, print it";
 Others said, "Not so";
Some said, "It might do good";
 Others said, "No."

Setting down in writing a study on church, labor, and industry, especially on the relation of organized religion to the labor-management problems of our day, a highly controversial topic, is indeed a hazardous undertaking. Too many of the people involved in any of these three groups take positions dictated by prejudice rather than open-minded consid-

eration. If this discussion should in some small measure help the church, the workers, and the business people to better understand the problems involved, it will have served a good purpose.

Church Leaders

To point up some of the approaches and problems which have a bearing on this currently live topic, we shall note the opinions of influential groups and leaders. The Evanston Report of the World Council of Churches on "The Responsible Society," in reference to the Christian and his vocation, states: "The real battles of the faith today are being fought in factories, shops, offices and farms, in political parties and agencies." The gulf between the faith of many lay people and the work which they do during the week was given attention also at the Conference on Church and Economic Life at Pittsburgh, Pennsylvania, in April 1956.

Dr. Eugene Carson Blake, president of the National Council of Churches, declared: "The idea that a man can be spiritual and yet not even consider profits and automation, conditions of labor, or ethics of advertising is utterly non-Christian."

Pope Pius XII, in his *Allocution* of November 1954, declared that social problems as well as all socio-political matters are "of concern to the conscience and salvation of man" and thus not "outside the authority and care of the Church." He goes further than most social gospel proponents of the past half century. The Pope thus claims power over all of Natural Law, the moral aspects of its foundations, its interpretation and application. Instructions and propositions published on questions of Moral Law by him, he says, must be obeyed. "Even though to someone certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains." This is perhaps the strongest

statement on social questions since Leo XIII's and Pius XI's Encyclicals of 1891 and 1931.

Industrialists

Clarence B. Randall of Inland Steel Company, and of the Commission on Foreign Economic Policy, in *Freedom's Faith*, said that the force of religion and the services of churches will bring to men "the courage to resolve the conflict between self-interest and social responsibility." But he thinks that clergymen are usually incompetent to discuss from the pulpit issues involved in labor disputes. Nevertheless, he suggests that the pastor should "freely enter into every phase of American debate" as a citizen.

The president of Oglethorpe University, Dr. J. W. Bunting, writing in *Ethics for Modern Business Practice*, says that churches should criticize malpractices in the economy, publicize good social habits, and emphasize "seven-day ethics" instead of "seventh-day good habits."

Charles P. Taft, mayor of Cincinnati, Ohio, wrote in 1955: "In recent years, religious leaders have recognized that the ethical problems of economic life have become increasingly urgent . . . of wide public concern. We need to go behind observed individual acts and group pressures for a deeper understanding of the motives underlying what people do in order to eat, of how the system fits together, and of how close our preconceived ideas are to reality."

Herman W. Steinkraus, president of the Bridgeport Brass Company, speaking before the National Industrial Conference Board on January 19, 1956, stressed three issues on which labor and management must stand and work together: (1) in continuing the fight against communism, (2) in the drive for full employment, (3) in combating inflation. His approach was, in the main, co-operative toward labor.

Quite different was the complaint of Stanley C. Hope of the Esso Standard Oil Company, who in April 1956 told a Manufacturers' Association of New Jersey: "American industry is beset by unfair attacks from segments of government and labor." He accused groups in government of seeking to weaken free enterprise by taxation, and elements in labor of striving toward "personal power."

For many months following the merger of the American Federation of Labor and the Congress of Industrial Organizations, and after the sessions of the Sixtieth Congress of American Industry, held in New York, December 1955, by the National Association of Manufacturers, a running controversy has been going on between George Meany and Charles R. Sligh, Jr., on the possibility of holding a top-level labor-management conference which would iron out some of their difficulties on the highest level.

Both Henry G. Riter, III, president of NAM for 1955, and Cola G. Parker, president for 1956, saw a threat to the American environment of individual freedom and responsibility in the merger of the AFL-CIO. Mr. Riter said: "We have seen the amassing in the hands of a few men of the greatest potential economic, and possible political, power in the history of the country." Mr. Meany denied, in speaking before the NAM group, that the newly merged labor organization represents a monopolistic threat. He said that the new group of 15,000,000 workers stands for "the profit system, free enterprise, management's right to manage, and a fair return to the investor."

The NAM statement of policy, published annually in *Industry Believes*, maintains the right to strike as well as the right to a lockout, but asserts that "right to work" laws are as basic as the right to "life, liberty, and the pursuit of happiness." It supports the principle of equal pay for equal work, irrespective of age, sex, or other personal factors, and the Taft-Hartley Law as "coming close to meeting the country's needs."

Charles R. Sligh, Jr., an executive of the NAM, feels that under President Eisenhower there has been "a turning away from socialism and a return to the American idea that the best government is that which governs least." Likewise, the president of the United States Chamber of Commerce, Boyd Campbell, in a keynote address before the 3,000 delegates at the 44th annual convention of the chamber, urged in April 1956 that the AFL-CIO rid itself of "terrorism and racketeering in unprincipled unions" and do a better job against secondary boycotts "as a service of incalculable value to our country."

Labor Views

Walter R. Reuther, president of the United Automobile Workers, had characterized the Eisenhower Administration before the final sessions of the old CIO as "a subordinate ally of big business" and questioned the "middle way program of the President." His fears have been aroused these past few years "over the future attitude of the present Administration toward labor legislation." However, by the time of the merger of the AFL-CIO in December 1955, the new president of the united labor movement, George Meany, together with Dave Beck, warmed up to the President.

In describing the three most dramatic labor developments during the year 1955, John A. Fitch wrote in *Social Action* that the foremost was the labor merger after twenty years of division; then the signing of contracts embodying employment guarantees in the automobile industry, and, finally, the emergence of automation.

The problems facing the united labor movement led George Meany to plead for closer bonds between farmers and laborers: "Farmers and wage earners are both workers; we are completely dependent upon each other for our well-being. I believe that the free-enterprise economy of our country must be based upon a three-way balance between free

farmers, free labor, and private industry, with each entitled to a just share of the rewards of production."

David J. McDonald, president of the United Steelworkers of America, speaking before the American Management Association at San Francisco in January 1956, assured the managers of business: "In our motivation we may be different, we may vary in our approach to problems; but in our basic philosophy and in our responsibilities to the Nation we are very much alike. . . . What are our objectives? Peace, prosperity, equality, security, opportunity for all. . . . What we need is an American concept, dynamic, democratic, founded on the workability of our economic system and respect for the primary importance of the individual and the family. Perhaps one can describe the approach required as a 'mutual trusteeship.'"

Albert Whitehouse, president of the Kentucky Labor Council, pleaded with Lutheran laymen in Alabama to put Christianity to work in everyday living. He read Christ's plea to the world to repent and turn to God for salvation. He pointed out that Christ's plea was made to all people regardless of race, creed, or color. Such exhortation from a labor leader and churchman in 1955 was quite unusual.

The Secretary of Labor, James J. Mitchell, told many labor union meetings in 1955 that parts of the Taft-Hartley Law were "dangerous to labor, really loaded, and really unfair." Yet he conceded that even for most industrialists "the day of fighting—the day of the bosses' saying labor has no rights—is gone."

Such were some typical views of church, business, and labor leaders during the years 1955 and 1956, when Dwight D. Eisenhower was president. They reflect the varied and often contradictory present-day opinions of responsible people concerning our basic socio-economic labor-management relationships. Where has the Lutheran Church stood on these questions?

Social Relations

There are five major basic human relationships in which every Christian should work as a leaven and in which he is to be both a "salt" and a "light." These "natural orders," as Martin Luther has designated them, are:

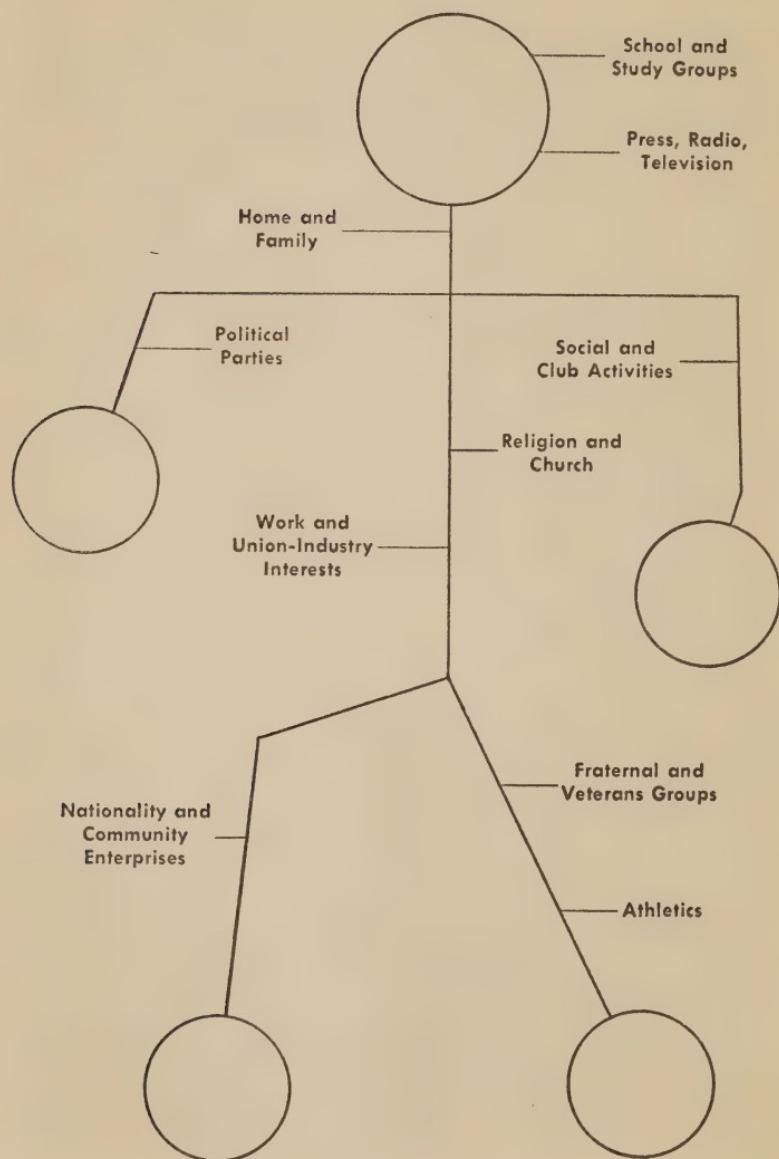
1. *The church*, including pastor and people, the larger synodical and denominational affiliations.
2. *The family*, husband and wife, parents and children: a unit formed by God Himself, the basic unit of society.
3. *The state*, local, state, and national government. (We might add also the international government when that comes to pass.) These government units vary in type and scope.
4. *The school*, church and secular, elementary, high school, college, and university, which may include all other intellectual, fraternal, cultural and academic affiliations.
5. *The socio-economic groups*, which include employer-employee, business, manufacturing, financial and other economic organizations.

Thus, for the Lutheran Church, as for Luther, the employer-employee or master-servant relationship, like the teacher-pupil, or the subject-ruler, or parent-child, or pastor-people relationship, is an order of society, sanctioned and regulated in part by natural laws.

In its writings and practice the Lutheran Church has dealt extensively with the family, state, and school relationships in accordance with Paul's doctrine: "I have become all things to all men, that I might by all means save some. I do it all for the sake of the Gospel, that I may share in its blessings." (1 Cor. 9:22,23, RSV.)

As to social and economic relationships we Lutherans have faltered and floundered about because of apathy and lack of practical knowledge; also because of obscurantist, quietistic, or mystical approaches. Our frequently wavering attitude

ALLEGIANCES OF AMERICAN MEN AND WOMEN



fluctuated between the demands of the Sermon on the Mount (Matthew 5,6,7) and the verse which stands almost midway in this New Testament Law: "But seek first His kingdom and His righteousness, and all these things shall be yours as well" (Matt. 6:33, RSV). At times our approach has been unrealistic, inadequate, and sometimes hypocritical toward certain social and economic manifestations. We prayed for daily bread (Matt. 6:11) and overlooked most of the means used in gaining it. We preached the socio-economic aspect of the Judgment (Matt. 25:31-46) and seldom went to the root of poverty, which called for charity. We spoke of the love of the Christians in the early church and failed to carry out the example of primitive Christianity by ministering to the full social and economic need of the brethren as shown in Acts 2:44-46; 4:32-37; and 6:1-6. Whether this has been a hindrance to our Gospel ministry, and to what extent it has helped or hindered our effective witness, would be a good subject for profitable discussion but would take us too far afield here.

The Labor Force

The interest of the Lutheran Church in socio-economic problems ought to be at least as great as in the debate concerning the seating of the choir in the chancel or the west gallery or the discussion of the propriety of stole, alb, and chasuble. Among our population of 165,000,000, more than 65,000,000 men and women work for wages or salaries. Of these, approximately 16,500,000, or 33% of the organizable workers, are members of trade and craft labor unions. Recently the statisticians doffed their green eyeshades and assumed the mantle of prophets with a prediction that by 1975, out of a population of 220,000,000, about 85,000,000 Americans would be gainfully employed. They would need, not 50 but 80,000,000 automobiles, 92,000,000 television sets,

most of them in color, and many other new electronic gadgets. Business executives of 20 U. S. corporations predicted that by 1975 the workweek would drop to 34.5 hours and wages would be increased 25 per cent.

Community and occupational changes have been great in the past. Percentagewise in the United States, the number of manufacturing manual jobs has increased along with the so-called white-collar jobs, but the number of farm jobs has remained almost static, or declined in many areas, in relation to the increase of the total population.

	1870		1950
Farmers	53%	[6.8 million]	12% [7.2 million]
White Collar	14%		36%
Manual	27%	[6.1 million]	41% [57.5 million]
Business	6%		11%]

Where did these people work in the 1950's? The civilian and Armed Forces labor group, including both sexes, fourteen years of age or older, is given in millions:

Factories	16.5
Stores	12.5
Services	7.5
Farms	7.2
All Government	5.5
Transport and Utilities	4.2
Armed Forces	3.0
Construction	3.0
Finance	2.2
Mining	1.0
Unemployed	3.0
 Total, December 1954	<hr/> 65.6

It should be noted here that the working span has in recent years been generally shortened. Most men and women today begin full-time, permanent jobs later in life than did

the men and women of a generation ago. And they retire from their work at an earlier age. Two developments have brought this situation about. The first is that now more people complete a four-year college course than was formerly the case, and more graduates are pursuing postgraduate studies. The second development is the increasingly generous old-age and survivors'-insurance provisions of the Social Security program.

Another fact not to be overlooked is that many boys and girls under twenty, as well as men and women over sixty-five, are a part of the labor force only periodically, that is to say, only during the summer vacations and sporadic and short-lived rush-work periods.

<i>Number Employed</i>	<i>1900</i>	<i>1950</i>
Boys and girls 14-19	44.4%	30.7%
Men and women over 65	36.0%	23.4%

We do not live in a vacuum as individuals, workers, employers, or church members. In all our contacts and actions we must take into account community composition, prejudices, feelings, interests, and attitudes of all segments of our population. We must not forget that almost 10% of the population is Negro. The question of racial equality and integration is ever before us. For Christians there is no question of accepting fellow believers of any color as equals. Our man-made divisions in this respect have been a blight on our system and society. The status of the Negro is reflected in figures on unemployment in 1954. In proportion to the whole labor force, the Negro suffers first in times of large unemployment.

<i>All Labor</i>	<i>Unemployed</i>	<i>Percentage</i>
55.5 White	2.5 White	3% of total
7.1 Negro	.5 Negro	7% of total
<hr/> 62.6	[In millions]	65.6

From the size of the labor force, we may note that work and worship, labor and stewardship, cannot be divorced if only the offerings of heart, hands, and mind are considered as features of public worship services and the life of our people. This is true of our individual and congregational stewardship, which dedicates work and its fruits to God for His service.

Lutheran Labor

We may roughly estimate that since at least 10 per cent of the population of the United States is in organized labor, and about 15 per cent of Protestants, according to figures given in 1955 by Liston Pope and Marshall Scott, is in the same category, therefore, about 15 per cent or more of our Lutheran membership of 6,000,000 or about 1,000,000 members are directly concerned and connected with the problems of labor and industry. The United Lutheran Church Board of Social Missions ascertained in 1952 that 42 per cent of their church's membership were engaged in urban industrial and manual work; 21 per cent were employed in white-collar jobs, 14 per cent were owners of business, managers, and professional people; and 20 per cent were farmers.¹

Dr. David Barry reported on the income status of Lutherans compared with national averages as follows:

	National Average	Lutheran Average
Upper Income Group	13%	11%
Middle Income Group	31%	36%
Lower Income Group	56%	53% ²

Both labor and the Lutheran Church are still minority groups in the United States with common minority problems,

¹*The Lutheran*, March 25, 1953.

²F. C. Fry, *The Church in an Industrial Society* (New York, 1952), p. 3.

intensified by attitudes of isolationism, provincialism, and self-defense. But both a militant offense which leads to excesses and a self-satisfied spirit which sees no need for improvement must be avoided. Neither labor nor management must be viewed as a class, for all people are laborers. We use the terms mainly to distinguish between capital and labor, employer and employee.

Some of our Lutheran communities and parishes have been deeply affected by industrial strikes, dislocation of manufacturing plants, and difficulties in the coal, steel, rubber, transportation, and other heavy industries. The greatest concentration of manual-manufacturing labor, according to 1955 statistics, is found in Allentown-Bethlehem, which has 60%; then in Youngstown, with 57%; Akron, with 54%; Pittsburgh, with 52%. Other heavy labor-industry centers are Detroit, Cleveland, Chicago, St. Louis, New York, Los Angeles, and Philadelphia, each with a heavy manual-labor population of less than 50%.

The feelings of our church members toward management or the labor union, wealth and property, leisure or unemployment, are reflected in national and local elections. What they feel quite often affects their stewardship of time, talent, and treasure and, for better or worse, even their soul's salvation.

Lutheran Interest

Not the least consideration that should stir up our people to take a greater interest in business-social, economic-industrial, and labor-management relationships is the fact that the workaday world still expects the church to present the truth of God as it bears on every problem of life. As the conscience of the community, the church must not lose its potency. Labor-management relationships are largely human-life situations, and we, as Christians, are interested in all that touches life for good or evil.

These relationships have so many facets that it will be impossible for us to give adequate and wholly satisfying treatment to all of them without exhausting the reader's patience or the sources. We shall, therefore, within the scope of this study, examine only such as impinge on American church life. We can quickly exhaust the Lutheran sources on these topics, for American Lutheran scholarship has given but fragmentary treatment and minuscule attention to a problem which has implications not only for society and church but also for the world with its dominant forces of socialism, communism, democracy, and capitalism. There is a need for enlightenment on the basis of God's Word and for present-day formulations of guidelines to shape the attitude of the church toward these questions. The Marxist and other materialistic economic interpreters of history have twisted the thinking of many students and scholars out of line with basic facts and revealed truth. Our age stands in need of realigning the historical perspective with God's truth as source, and the God-in-history or history-in-God principle so ably enunciated recently by Arnold Toynbee and Kenneth S. Latourette, recent president of the American Historical Association, in his presidential address.

Thank God that Lutheran scholarship is beginning a more assiduous pursuit of definitive studies on church and society, the church in the world, labor-management, industrial democracy, and democratic capitalism, as evidenced in studies by R. R. Caemmerer, O. A. Geiseman, G. W. Forell, H. C. Letts and A. D. Mattson.*

University Studies

The universities, especially the strong, highly endowed private schools, long considered to be under the domination of

*Vaughn D. Bornet, "The New Labor History: A Challenge for American Historians," *The Historian*, XVIII (Autumn 1955), 1-24.

large industrial-financial groups and individuals in the United States, have begun intensive studies of labor-management relations and co-operation. Most notable among them are the Harvard School of Business Administration with its monthly *Harvard Business Review*; a fine Baker library collection of source materials, good leadership and endowed fellowships, such as the Jacob Wertheim Research Fellowship in the field of industrial co-operation. The Industrial Relations center of the University of Chicago publishes many studies in the *American Journal of Sociology* on work, industry, and leisure. The Labor Relations Council of the Wharton School of Finance and Commerce, at the University of Pennsylvania, has some fine studies on collective, industry-wide bargaining and is active in arbitration. The New York State School of Industrial and Labor Relations at Cornell University, which publishes the *Industrial and Labor Relations Review*, has taken a lead in detailed studies and bibliographies. Other schools active in this field are Princeton University (Industrial Relations Section in the Department of Economics and Social Institutions); Pennsylvania State University, which has a Labor Education program; Massachusetts Institute of Technology (an Industrial Relations Section); Rutgers University (Labor and Management Center); University of Michigan (Bureau of Industrial Relations and Business Research); University of Minnesota (Industrial Relations Center); Stanford University (Division of Industrial Relations); University of California (Institute of Industrial Relations); and Hofstra College (Labor-Management Relations Institute). It is noteworthy that most of these are supported by contributions from both industry and labor.

The National Council of Churches received \$200,000 from the Philip Murray Foundation for such studies in 1954. Other foundations have been active in impartial studies. The Twentieth Century Fund, devoted mainly to research and

education on economic and social issues, has published works on *Partners in Production* and *Employment and Wages*. The Russell Sage Foundation, the Social Service Council, the National Bureau of Economic Research, and the National Planning Association, with its series of pamphlets on *The Causes of Industrial Peace*, have done much work in this field of study. Very profitable are the reports and surveys of the United States Department of Commerce, Department of Labor, Bureau of Labor Statistics, the Women's Bureau, and the Bureau of Labor Standards, with its monthly publication, the *Labor Review*.

At our schools of higher learning, students and teachers, life and problems, reflect the predominant middle-class attitudes of our people. Some rash radicals are to be found on almost every campus, extreme in their conservatism or their liberalism. Only about 8% of our students come from the homes of the laboring groups; over 90% of our nearly three million college students are sons and daughters of professional and business men. The recent wars have increased the numbers and types of students at our schools.

Nevertheless, the ruling attitudes of acquisitiveness, of dog-eat-dog competitiveness, of rugged and selfish individualism, and the *laissez-faire* attitude in some areas of industry, are seldom challenged, because the products of our schools remain middle-class in their outlook. This may be a virtue and a credit to our free-enterprise economy. The graduates go into business and the professions and follow a set pattern of life and manners.

Once in the business or professional world, they can be challenged only by a supraintellectual influence. Either the radicalism of a false ideology of our day or the radical change of life in Christ can move them. Today materialism, pragmatism, and communism are working overtime, not at time and a half, but often at half-time pay, in order to gain our youth for a humanistic, pragmaticistic, materialistic way of life.

A Relevant Study

Only the church, with its timeless truth, its evangelistic fervor, and its Spirit-guided life can exert a counteracting force, which, through faith in the Gospel message and a Christian ethic of love, will result in the establishment of a more just social and economic system. The vertical God-man relationship of the child of God must be brought to bear on the horizontal, man-man, social and economic relationships. The workingman, unionized or not, educated or uneducated, of whatever race or class he may be, must be habituated to a life based on the principles of Christ, a life to be lived here first and later in heaven. Not the state, nor the family; not the school, nor any social or economic ordering of society; no, not even the visible denominations and churches, are the ultimate end of the Gospel imperative. It is the life in Christ, here by faith, through love and in hope, and there in fulfillment, for which we strive.

So it is high time that we explore the various aspects of our social-economic structures as they touch the church, or, more important, are affected by the heaven-gifted influence of the church. Our study should not be in the nature of a dogmatic formulation, but love's probing into the sub-surface and overt allegiances, motivations, habits, aims, and ideals of both labor and management.

With our social systems in flux, the relevance of such study to the work of the church in the world ought to be beyond dispute. There remain many problems after the facts are revealed. Only through the problematics of the present situation, viewed realistically in the light of God's Word, can the church come to proper diagnoses and prescriptions for the corporate social and the individual physical and spiritual ills of our time. Formulations of findings may be in place later.

Church Pronouncements

The National Council of the Churches of Christ in the United States of America has made some progress in studying these questions in the past and has completed a multivolume publication of study committees. The disturbing aspect of their approach, for a Lutheran grounded in *Sola Scriptura*, is that they bypass Scripture and a Bible orientation in favor of historical, pragmatic, ethico-philosophical approaches to social problems. Their pronouncements, beginning with the Social Creed of 1908, revised in 1932 and many times since, and continued in the many denominational member pronouncements, have not been effective. According to their own evaluation, only about 10 per cent of their church members know anything about these church pronouncements on social issues or discuss them.⁴ Is it because they have not, in the main, been based on the Word, but were rather compilations of the words of men? Typical are the recent pronouncements on the "Economy of Abundance," emanating from the Pittsburgh Conference in April 1956.

The social-gospel orientation of Christian life is still being defended in a rearguard action by some Union, Yale, and Chicago Seminary leaders. But they have become more and more disillusioned by the inefficacy of their approach in recent years. Dr. John Bennett, one of the stout proponents of the social gospel, admitted in 1952: "Liberal Christianity shared the belief in progress that came to dominate the culture . . . it identified the Kingdom of God with a new social order in history . . . and Christianity with secular illusions about the future, and this faith in the historical future took

⁴*Information Service*, September 12, 1953. Cp. Henry H. Bagger, "Parish Application of Church Pronouncements," *The Lutheran Church Quarterly*, XXI (October 1948), 307-327.

the place of all distinctively Christian conceptions of sin and redemption.”⁵

Among Lutherans, the United Lutheran Church, in a four-page pamphlet entitled *The Church Speaks on Labor*, published in 1945; and the American Lutheran Conference, with a formulation titled *The Church and Economic Order*, published in 1948-49 and in 1955 (see below), have spoken out on these issues in quasi-social statements.⁶ Yet the final word has not been spoken. Nor will the solutions to our problems all be found here. These are recent efforts, probings, and beginnings. When we approach these problems without preconceived notions and prejudices, not as pro or anti capital or labor, to uphold a pet thesis or force a certain point of view, we shall gain something from an objective consideration of the Lutheran ethic as it is to be applied to labor and management, the state and the economy, property and wealth, work and wages, rest and retirement, the labor union and the employers' association. Biblical principles as far as they reflect on labor and management should be applied as Lutheran principles.

Although we may not be able to change the forces which often work inexorably in the world in ways not in accord with a Christian view of life and labor, the Lord expects His pastors to proclaim His truth and His people to heed it.

⁵*Christianity and Crisis* (1952), p. 179. Cp. D. B. Meyer, *The Protestant Social Liberals in America 1919-1941*, Ph.D. Thesis (Harvard University, 1955), pp. 247-249.

⁶*The Lutheran Outlook*, XIV (January 1949), 20. See also “The Church and Labor,” *ibid.*, XI (June 1946), 169-172, and “The Churches and the Labor Union,” *ibid.*, XII (May 1947), 144-147; 175-179; The American Lutheran Church Board for Christian Social Action published *The Christian in His Social Living*, a compilation of statements on various social issues and relationships as seen from a Lutheran Christian's point of view (Columbus, 1955), pp. 22, 25.

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CHAPTER II

The Lutheran Labor-Management Ethic

*"This is the work of God, that you believe in
Him whom He has sent."*

ST. JOHN 6:29

THE BEST APPROACH to the labor-management ethic is to view it, not intellectually as if it were a problem *in vacuo*, but sympathetically in its application to life, faith, and society. Christian ethics is a program for life, with the dynamic force of God at work in man, through Christ. The Lutheran ethical formulation is always Bible grounded. Modern problems may be more varied and complex than in Old and New Testament times, yet the same basic needs and aims for life are encountered. To guide the man in Christ for life in society in an ethical frame of action, each of us must apply Biblical truth to himself and to society, reach the individual and social organisms with the power of God's Spirit, release the power of God's Word and will for the good of mankind and continue realistically, in spite of seeming failure, to strive for the ideal of God's way.

Christian ethics adds breadth to the *horizontal* relationships of man and gives unity, coherence, and meaning to life. Christian ethics, deduced from Christian theology, expresses in imperatives the indicatives of theology. Lutheran ethics is thus more than morals, custom, usage, or conduct as a social product. Finding its basis in a body of teaching concerning

the good life, based on the revelation of God in Christ, it is both *didache* and *kerygma*, teaching and message. Stated in a different way, it is faith working in love to God and man, a science of the Christian life. Hence, true Christian ethics adds a *vertical* dimension of depth to life. It sets forth the will of God for the life of man. It is based on historical facts; on what men have done and must do on the basis of God's Word. It comprises both what a man should be, a regenerated good man, and what as a child of God he should do as he becomes more and more a producer of good deeds.

Ethical Views

We may, in part, understand what the Lutheran labor-management ethic is, by noting what it is not. We know that Christians do not approach the problems of Christian life alike. What Lutherans have to say, in many respects, will not be in agreement with what others have to say. They will disagree with the *modus operandi* or the applications found in Leo XIII's *Rerum novarum* (on the Condition of Labor) of 1891; with Pius XI's *Quadragesimo anno* (Forty Years After) of 1931; with the Allocution of Pius XII of December 1954, or even with the National Council of Churches' modified social-gospel approach to labor-management problems. Let this be clear: There is a difference between the commonly expressed ideas on the subject and the Bible-oriented, faith-founded, Spirit-guided Lutheran teaching and ethic on labor-management or on any other human relationships.

Lutheran ethics is more than Aristotelian self-knowledge or self-realization, which for many American men and women is the *summum bonum*. It is not the Socratic thought ideal that a man can do good if "he only knows it." It is not Epicurean enlightened self-interest or selfish pleasure. Nor is it Stoic virtue, nor the self-centered, pragmatic utilitarianism

of John Dewey's evolutionistic empiricism, nor the mores and taboos of a tribe. It is not idealistic dualism or naturalistic monism. None of these can definitely tell man what he *ought* to do. They can at best make suggestions. Luther's approach to ethics was not egocentric or anthropocentric in the sense of Greek philosophy, nor was it the Scholastic attitude, which was ultimately concerned with the happiness of the ethical individual or the temporal unhappiness caused by unethical action. Both Scholastic and Aristotelian ethics were speculative, based on reason. Thomistic ethics synthesized Greek, pagan, and Christian views.

Lutheran theological ethics springs from faith in the preached and heard Word. Simple belief and trust in God, based on revelation, and not reason, gives motivation to right conduct. Justification, objective and subjective, is the basis of good works and sanctification. Thus sanctity is received by faith in the Word of God, freely, as a gift of God's Spirit. The Christian is a lover of Law, not its slave. He is mindful of God's awful majesty and stern judgment but basks in His love. "The Law was given by Moses; but grace and truth came by Jesus Christ" (John 1:17). The Christian loves because God loved him. Faith working through love is, therefore, the simplest definition of Christian ethics.

Roman Catholic Views

The Roman Catholic approach to ethics is dualistic; it has a "double standard," is fragmentary, atomistic. The Pope, speaking *ex cathedra*, postulates a universally binding morality, which is grandiosely and pompously enunciated; and then he grants another specifically advantageous code for the ascetic, monastic, and priestly orders and for those who receive his special dispensations. This duality is exemplified in the reprehensible Romanist view on marriage, which is not Bible- but reason-grounded. "Evangelical counsels," demand-

ing celibacy, poverty, and obedience, take precedence over the Word of God. The authority of an infallible church is supplemented by decisions of the curia, tradition, appeals to St. Thomas Aquinas, to tutiorism and probabilism.

In addition, for the Pope and his archbishops and bishops the two spheres, temporal and spiritual, over which they would like to be supreme temporal rulers, are coterminous. The Roman Catholic oligarchy has one solution for all the ills of the world, which has been enunciated with finality. Let all nations and people become subject to their peculiar power and will, and under their scheme of authority all will be well. With all their categories of virtue and vice, mortal and venial sin, they forget that New Testament ethics is concerned with both deed and doer. They constantly and rather nostalgically refer to the old days of the Middle Ages, when emperors and commoners shook and bowed before them. We cannot refrain from noting the similarity in the desire for power between the Popes and all other dictatorial rulers, and in contrast the sublime humility which was in Christ.

How would the Romanists rule? By law? Thousands of rules, laws, commandments, counsels, would be their weapons to gain obedience. We should have, as we do now in Romanist countries, millions of state, national, and international laws to enforce the Ten Commandments. Law, even papal law, never changed anything with finality; has never led anyone to true ethics and morality. New Testament Christianity is not a legalistic religion. Not Roman Law but Bethlehem's love is needed to make men good. We must remember that every pronouncement in the field of morality by the Popes is based on the *ex opere operato* apparatus of Romanism. Original sin having been washed away by Baptism, and faith not being required in the Holy Eucharist, divine grace is not for forgiveness, but to help earn salvation. This view is at sixes and sevens, for the Word of God and the Lutheran Church teach

that it is the grace of God in Christ that evokes faith and love. Finally, the wide divergence between papal pronouncement and the practices and casuistry of the Jesuits cannot be overlooked. Luther expressed the conviction that the idea of vocation includes all of life, but this was vitiated by the monastic system, which makes Roman Catholic ethics and morality of little effect and practically valueless for the sinner redeemed by grace. Jesus, Paul, and Luther agreed: the Christian is in the world but "not of the world" (John 17:14); "Let every man abide in the same calling wherein he was called" (1 Cor. 7:20).

Calvinistic Views

The Calvinistic appraisal leads to the inevitable inclusion of Christian morality and ethics within the sphere and power of the state; and to its direct identification with obedience to the government. Calvin's theocratic civil organization and his view on election and predestination have made him legalistic and political. By making the state at least a copartner with the church in the establishment of ethical principles and ends, and through the subjection of its members to an unqualified support of a "holy community," some Calvinistic and Wesleyan descendants have taken to lobbying for social improvement and to advocating action by law on the part of local government. Not only the WCTU but also other cleanup groups are active on this principle. Their campaign for prohibition, local and national, by law shows this desire for an extension of proper morality and Christian ethical action by the civil power.

It is interesting at this point to note the composition of our Congress, according to a *Living Church* survey in 1955. The various churches are represented as follows in House and Senate:

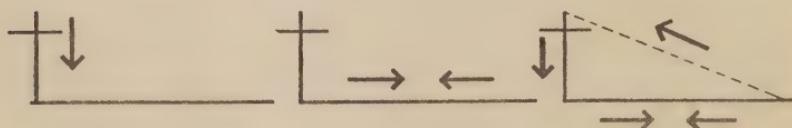
105 Methodists	8 Disciples
82 Roman Catholics	8 Latter-Day Saints
68 Presbyterians	7 Jews
66 Baptists	5 Reformed
53 Episcopalians	3 Friends
31 Congregational-Christian	3 Unitarians
21 Lutherans	Others unspecified

State governors in 1955, according to the *Bond*, magazine of the Lutheran Brotherhood, expressed their allegiance to these groups:

13 Methodists	3 Congregational-Christian
10 Protestant Episcopalians	1 Christian
6 Baptists	1 Jewish
5 Presbyterians	1 Protestant
4 Lutherans	1 Nonchurch
3 Roman Catholics	

Neither the Roman Catholic nor the Calvinistic approach to Christian ethics is satisfactory for the Lutheran. Their bases, procedures, methods, sanctions, and goals are often not of God, but of men. An ethic of values which are absolute is foreign to men today. They have forgotten the simple scheme which love must follow to have any real value. The Lutheran view on ethical love is:

God to Man = Man to Man = God to Man to God

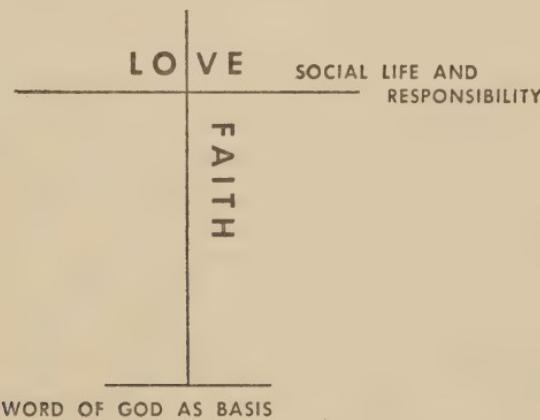


The drag of sin, even in the community of grace, the church, and the struggle of the flesh against the spirit, cannot be overcome in any humanistic or legalistic system of ethics.

Lutheran Ethics

The Lutheran ethic in every moral problem, and the labor-management questions are moral problems, is based on the centrality of faith and love as means and motivation for the Christian life.

It is an insight, applied to the whole character, which comes to the Christian in the light of Bible revelation, through the teaching of the Lutheran Church in the Bible and its Confessions and a Spirit-guided experience. He lives the Bible in his fellowship with a community of believers as he faces the world and the specific situations of his own life. For Luther *fides*, "faith," is to *ethos*, "morals," as *agape*, "love," is to *eros*, "fleshly love."



Love of neighbor, the basic Biblical Christian social ethical presupposition, is an inner disposition which emerges when we have grasped God's gracious goodness, experienced His forgiveness, and respond to the love which sought us before we recognized it (1 John 4:7-21). By this great affection man is able to reproduce toward others God's love for man (1 Corinthians 13). *Agape*, which brings fruit, is

a Christian test of action. It means that we serve, as did the Good Samaritan, rather than to be served. *Agape* is inclusive, showing love even to enemies (Matt. 5:44), as Jesus showed a concern for the best interests of those who hated Him and sought to kill Him. *Agape* is dynamic, seeking out the lost sheep, searching until the lost is found (Luke 15). Thus the church through each of its members actively loves all men, not only in word and sentiment. Taking the initiative in becoming reconciled even with those who hate and oppose us, we are a fellowship of light and love, in addition to being a leaven and a salt on the earth. This Lutheran individualism is a strength rather than a weakness. It overcomes historical and theological theorizing by dealing with the social order on the basis of specific moral principles, applied to and through people.

Natural Law

This is not to say that all people must first come under the Christian faith and love motivation before a beginning can be made toward right action. Natural Law may establish some standards of outward conduct (Rom. 1:19 ff. and 2:14 ff.; 12:17; 13:1-7). God has given man reason and common sense (*communis sensus*), which may be useful and used outside the Christian frames of thought and conviction. Men can do externally "the work of the Law written in their hearts." Within its own frame of reference man's reason is capable of partially solving the ethical problems of labor-management relations. It is quite probable that non-Christians may even contribute something of value to the solution. The Augsburg Confession, Art. XVIII, states: "[Our churches] teach that man's will has some liberty to choose civil righteousness and to work things subject to reason. But it has no power without the Holy Ghost to work the righteousness of God, that is spiritual righteousness, since 'the

natural man receiveth not the things of the Spirit of God' (1 Cor. 2:14)." In reality, then, the Word of God is the only vital dynamic; and it is always a dynamic power, although sometimes, sad to say, not very vital among Christians, because it is not being fully used for transmission of power to the world and the church. This power of the Word of God is accepted and distributed by faith, effectuated by love, and habituated by hope. Here is the answer to the question: What and whence is the Lutheran ethic?

This is not the position of the extreme social gospelites who have been discredited in the period between two World Wars and ever since disappointed because of their failure to establish a kingdom of social justice here on earth. Their mistake is in equating their views with rationalistic and philosophic potentials and disregarding Scriptural truth and human realities. The Lutheran ethic is the Gospel socialized and brought to bear upon men and their problems on every stage, in every age, state, and status, of every color and class. But it is not what the world understands by "social gospel." It is not just good advice, but good news, *gutes (Gottes) Spiel*, the Gospel of God. This tells us not only to be and do good, but also to come into, receive, enter upon, a relationship with God as King, Savior, Sanctifier.

Our world, still not one world, but divided into at least two major camps and into many lesser ones by the primal and continuing disobedience of the devil and his minions, by sin and selfishness, pride and pretension, needs a reorientation. Our world needs to put its trust in Christ, the divine Savior of the lost, and to practice the lessons of love He taught us. We need the Apostle Paul's zeal for evangelical justice and truth. We need a repetition of Luther's emphasis on faith and love in Christ as the twin factors in the transformation of the world. We do not need a new code to be applied, but a Christian spirit and attitude to be shown in life. The

Christian's sanctification of life in love, to put it another way, *must* follow his justification before God, which is accepted by faith and proved in holiness of life. These are the basic premises of Christian ethics.

The socialistic, utopian, or communistic palliatives which have been proposed cannot solve our labor-industrial problems. Nor can the capitalistic, ruggedly individualistic, economic and social excrescences and manifestations active in the world. The only power which will be able to cope with them is the Word of God, Christ and His revelation, dwelling in us richly and effectually. The Christian, not "economic man," alone has the answer.

The Use of Ethics

Great evils have crept into the domains of capitalistic management and labor leadership—a materialistic society, an avowedly unchristian ordering of many lives. But is it not true that we have not, even as professing Christians, fully used this power of Christ's Word to counter these evils? Oh, yes, we have argued, debated, cited, and defended the Word, in season and out of season, but have we *used* it effectively, as widely as we could and should have? Or, perhaps better put, has the Word and Spirit used us as instruments of the love of God, to the fullest potential, as teachers and pastors, as guides and leaders, helpers and comforters, of laboring men, for the transformation of the world of work into a close image of God and Christ?

Haven't we too often smugly accepted the *status quo* and concluded that our work as Christians did not encompass the problems which may have been important to each individually, as in a general strike, but meant nothing collectively to many of us? This inability to correlate the trials and sufferings, problems and poverty, of the individual

members of the body of Christ with the mission of the church has been quite manifest in the twentieth century.

Instead of giving expression to our Christian views and acting upon them when our society, our churches, our communities, our people, our pastors and teachers, were affected, we kept a quietistic neutrality and failed as the "salt" and "light" of the earth. Have we church and clerical leaders not often busied ourselves with the serving of our office tables; with indexes, cards, letters, forms, charts, reports, statistics, books, files, rallies and conventions, conferences and expert consultations, so that we had no time to get out and know and feel the needs of our people, their aspirations and difficulties? Have we been an influence for good in a period of strike and strain, of failure and friction, in our American society, or has our policy been ostrichlike?

All Things to All

Professor Richard R. Caemmerer of Concordia Seminary, St. Louis, has said something very pertinent to this matter:

Surely the business of the Christian minister is to preach the Gospel of Christ. But when we say that this is his one business, we do not mean to say that is all he does. We mean to say that is the one tool he uses. The one business of the carpenter is to use the carpenter's tools. But he makes many things with them. The one business of the Christian pastor is to preach the Gospel . . . the reconciliation of the sinner with God, a new life of love proved in every relationship of life, individual and social. The Christian pastor is therefore in the business of directing his people, altogether on the basis of their new life, through the Gospel, to good works, the works of serv-

ice and love, which are the cornerstone of good citizenship, right race relations, right labor relations. . . .

The same Apostle Paul who said: "For I decided to know nothing among you except Jesus Christ and Him crucified" (1 Cor. 2:2, RSV) also spoke of the relations of servants, laborers, workers, masters, property and slave owners, the poor and the rich, and their relation to the church and the Gospel.

No Christian leader can hedge by taking "Preach the Word" in its narrowest sense. Our application of the Word takes us beyond the preaching of the Sunday sermon into the personal, individual, private ministry, motivated by love of souls and deep concern for the welfare of all the flock. No layman should use the *sola fide*, by faith alone, as an excuse for inactivity. Faith without fruit is dead. Our Christian faith, as evidenced before men in its own growth and in its effect upon others, will be affected not merely by the profession of our lips but also by our action, our love and charity. Faith, hope, and charity abide; but the greatest of these is charity (love, *agape*).

We pastors and people of the Lutheran Church cannot say that labor-management, industrial-economic problems do not concern us, for we are all workers. If we are faithful, we work every day, proving our faith and praising Him "who called us out of darkness into His marvelous light." As workers with God in His eternal plan for us and the world, we are not only the savor and salt, the light and leaven, the conscience and "concern," but also, and above all, the compassionate heart of the world. We are our brother's keepers. He who loves not his brother "whom he has seen cannot love God, whom he has not seen" (1 John 4:20, RSV).

This is the basic assumption of Christian sociology and of the horizontal dimension of the Christian ethic. Theologically we are and should be conservative; socially we must be as warmheartedly progressive, inclusive, and all-encompassing in our lives as the meaning of the answer to the question, "Who is my neighbor?" The Lutheran ethic is specific and clear, but we must put it into practice. In the words of the seer, "Open thy mouth, judge righteously, and plead the cause of the poor and needy" (Prov. 31:9). Though many, "we . . . are one body in Christ" (Rom. 12:5). Paul's admonition is in place here:

For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat anyone's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. It was not because we have not that right, but to give you in our conduct an example to imitate. For even when we were with you, we gave you this command: If any one will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. Brethren, do not be weary in well-doing. (2 Thess. 3:7-13, RSV.)

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CHAPTER III

The Form of the State and Economy

"Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

ST. MATTHEW 22:21 (RSV)

THE LUTHERAN CHURCH has never sanctioned, preferred, or supported any one form of government exclusively. Nor has it favored establishment of any specific form of economic organization or social structure, for the worst features may be found in the best systems, and there is none so evil that it has no good in it. The church and its leaders are not called upon either to defend or to reject an economic, political, or cultural system. The divine-human fellowship of the church has no panacea for the difficulties encountered in any form of buying, owning, using, or selling. Christian pastors are not apologists for any such systems, but they reserve the right to be critics of all systems on the basis of Christian ideals, principles, and ethics, weighing them according to their moral successes and failures.

Church and Caesar

Dr. Martin Reu has given expression to a widely accepted view: "Christianity favors neither the capitalistic, nor the socialistic, nor the communistic system However, Christianity does oppose the moral wrongs that may develop

under any economic system, such as the extreme selfish individualism of the capitalistic organization, the class hatred of socialism, and the complete suppression of the human personality in communism. Above all, Christianity opposes the tendency to complete secularization in all three of these systems as they are found today, which would rule God out entirely from this workaday world and enthroned either the human individual or human society as the master of its own fate."⁷ The concept that the state or community is moral and can accept responsibility is weak. Only persons in or out of the government are moral or immoral, responsible or irresponsible, in the United States or elsewhere.

Quite frequently of late certain leaders in government, business, labor, and industry have called upon Christianity for help in making the wheels of industry move more easily, in overcoming rivalries and disagreements, in ameliorating bad social or political situations, and in prevailing on the other side to behave less antisocially. The New Testament has little to say about economic systems, political panaceas, or sociological techniques, although all its principles are applicable to all these fields. Christian teaching is relevant to every social, political, or economic structure in every age of history just because it seems irrelevant to all. Not the form of the state or the economy, whether utopian, communal, socialistic, or democratic, but the personal experience of Christian believers under any and every form of government, in any economic order, was determinative in the past twenty centuries.

In Luther's day, a firm, though fragmentized, monarchy was the rule. In Sweden, Norway, and Denmark, Lutheranism thrived under a limited monarchy and under delimited forms of capitalism in the shape of widely accepted co-

⁷Reu-Buehring, *Christian Ethics*, p. 378.

operatives and advanced social economic aids.⁸ In Germany, the Lutheran Church lived under monarchy, semirepublic, and dictatorship. In America we have a modified capitalistic democracy in a republic in which church and state are separate. Who can say that under other forms it will die? Many early Christians lived in an empire as slaves. The Caesars, who cruelly tortured and persecuted the Christians in the first centuries of the Christian era, were anything but democratic or benevolent, yet the church grew most rapidly. The church will endure under any form of government even when it must go underground. Let us not make the mistake of predinating its existence on the form of the state or economy or of saying that only under our social, political, or economic forms can Christianity continue. Under any system, so long as it is not itself anti-Christian, Christian workers and employers can live and prosper.

Church Not Neutral

Totalitarian tyranny and asocial anarchy are both contrary to the will of God. Therefore Christianity and imperialistic, dictatorial, atheistic communism, with its economic determinism, are irreconcilable. Christianity cannot recognize the monolithic state as the highest good or power and believes that not economic considerations, but the divine precepts should determine conduct and policy. The materialism of communism and its hostility to religion, as an "opiate of the masses," put it squarely at variance with Christian dogma and ethics.

We rightfully point to the Reformation of the sixteenth century as the point in time which gave the greatest incentive to our forms of government. From the "revolt" of Luther against ecclesiastical totalitarianism American democracy

⁸Rosalie and Murray Wax, "The Vikings and the Rise of Capitalism," *The American Journal of Sociology*, LXI (July 1955), 1-10.

traces its origin. The "Freedom of the Christian Man," enunciated by Martin Luther against spiritual autocracy, has been applied politically in America since the Revolution of 1776. This principle assured, as least in the written Constitutional and legislative guarantees, respect for the dignity of man and of his individual labor and aspirations. We have not developed a *Herrenvolk* or *Führerprinzip* theory of life or government, although the spirit of racism and nationalism has been rampant for over a century. The Declaration of Independence, the Constitution, and the Bill of Rights go back through the Reformation to Justinian Law, to Christ, to the Moral Law, to Natural Law.

Freedom and equality are still our great treasures. In the American way there is a deep concern for the welfare of others based on the commandment of love of Jesus, well known to the founding fathers. Our Western civilization is not Oriental but largely based on the Judeo-Christian heritage, which continues to bless us, even though many would deny its source. Even majority rule, representative government, and open debate presuppose the altruism and generosity of respect for the persons and opinions of others, and fair treatment of all regardless of class, race, or color. In America we take for granted freedom of expression in church, school, speech, and press. These are direct results of the Reformation and constitute a break from Romanist arbitrary rule in civil and religious life. Ours has become not a pure but a revisionistic democracy, modified by governmental control and action.

Churches and Capitalism

Whether or not the Reformation spawned capitalism is debatable. To identify Americanism, with its heritage of freedom, with the worst forms of capitalism is absurd. Nor may we identify Protestantism with an activistic, individual-

istic, optimistic, utopian capitalism. Max Weber pointed to Calvinism as the primary source of capitalism. He was followed by a whole school of economists who uncritically accepted his thesis. Recognizing his bias and inadequate historical development of the thesis, Brentano, Troeltsch, Sombart, and Tawney took issue with him. Perhaps the best refutation is given by H. M. Robertson, in his *Aspects of the Rise of Economic Individualism; A Criticism of Max Weber and His School*. Weber argues that capitalism is peculiarly an outgrowth of the Reformed views which oriented the Christian to submissiveness to the state in preference to papal authority and sought to use the powers of the state to enforce the decrees of the church. The early Puritan state constitutions and charters are a case in point.

Werner Elert has attacked Weber's view and pointed out, in reply to Troeltsch's "double morality theory," the "double responsibility of Lutheran ethics" through *Beruf* and Biblical social ethics. Weber maintained that the Calvinistic view forced an economy that was more powerful than the government and, in fact, exploited the state. Industrialization and urbanization took the power from the state and placed it into the hands of the economic imperialists, or royalists, with the result that entire nations were dominated by the Fuggers, Rothschilds, Morgans, Kruegers, and the industrial, banking, and trading companies, combines, monopolies, and cartels. These at times had greater power than the governments under which they lived and so were able to control the government personnel. Not the Reformation, but the acquiescence of many Christians in the social injustices of the Industrial Revolution was responsible for the rise of capitalism and its abuses, for the false philosophy of *laissez faire*.

Robertson points out that Venice and the South German cities under the early Fuggers were capitalistic long before the Reformation. Capitalism is neither Protestant nor Roman

Catholic exclusively. The Russian Czars and casuistic Jesuits allowed great wealth, concentrated in the hands of the few, even before the Reformation, as long as it served their ends. Selling of indulgences was "farmed out" to the controlling bankers, the Fuggers, at usurious rates. Both Luther and Calvin spoke out against usury.

Capitalism has been called free colonial Yankee enterprise, the American business way, activistic Protestantism, scientific commercial management, the free economic spirit, the rationalizing and methodizing of economic life, maintenance of property rights, the gospel of wealth or of production and controlled work. But whatever its name, its historical, psychological, and sociological forms need to be re-examined. It may be that capitalism is purely secular, formed without basic religious impulses, but has been identified with religious ideas after it became rooted in our culture. However, crass materialistic capitalism finds little sanction in Christian circles. Protestants have condemned both the immoral political power on the left and the irresponsible economic power on the right. Hence capitalism cannot be identified with Protestantism exclusively.

An interesting question which awaits an enlightened answer is: How much has materialistic capitalism impinged and infringed on real democracy and Christianity? Has arbitrary control of press and radio hindered, for instance, the Lutheran Hour in spreading the Gospel? Do capitalistic oligarchs extend the boundaries of freedom in our land or restrict them? The power of entrenched monopolistic industrialists over prices and scarcity has been investigated with regard to our war needs. The housing scandals of the postwar period did not add luster to the free enterprise system, which, far from being self-regulatory, permitted definitely illegal practices by which a few individuals made profits of millions of dollars at great cost and loss to home buyers and the

government. At present investigations of the largest corporations and denials of permission for others to amalgamate exhibit a natural fear of "big business." Further study of the restrictive aspects of our capitalistic industrial monoliths should prove rewarding and beneficial to our economy. For it should lead to proper social controls and expose false and harmful "isms."

Economic vs. Christian Man

On the other hand, Marxism, the twentieth-century heresy, both in theory and practice, has proved sterile, inadequate, and incompetent to deal with the economic and sociological difficulties connected with the improvement of the status of man. The Marxist ideological approach enslaves and terrifies friends and foes alike. Rejecting God and church, morality and decency, it is dictatorial, materialistic, and negative. A few men in Moscow or Peiping control the economic, political, social, religious, and home life of the people. They determine the activity of all. Will concentrated power of control in the hands of still free governments or in the hands of monopolistic industrialists result in the same situation in the West? Communism, socialism, and fascism suppress human worth and personality to glorify system and state. They exercise complete power, with ruthless cruelty and bring about universal slavish subservience through collectivistic coercion. Aside from their godlessness, they are economic and social anarchists. Communism addresses itself to a mythical "economic man," who must be subjected by fear, whereas capitalism resorts to favor stimuli or to appeals to ambition and self-serving financial profit as the great reward.

And yet the problem of the poor is still with us despite our vaunted economic advances, industrialization, free enterprise, workers' paradise, and scientific progress. Many, of

course, are poor by choice. But many poor in the world are free, free only to starve or live in misery. Both physical and spiritual poverty engulfs them, and they have never known either the light of democratic freedom or the salvation in Christ Jesus. The economic and materialistic interpretations of history and society have misled many. Our own best planning has not solved our problems in the past decades of war and depression. Marginal groups in our own land, professional workers forgotten in the spiraling rises of wages and prices, migrant laborers, and others, in a land of plenty and of surpluses, together with millions starving in the world, belie the effectiveness of our vaunted efficiencies and systems of production and distribution. J. G. Holland in "God Give Us Men" complained that while men in

Their large professions and their little deeds
Mingle in selfish strife, lo Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

The State and Our Concern

The state has duties with regard to the economic well-being of its citizens, but this fact does not negate the church's duty. The social gospel approach, identified with civic utopianism, has not solved or ameliorated the problems of labor-management relationship. However, the church has exerted a wholesome influence. It has helped to rid the country and the community, including industry and unions, of communists by presenting the truths of Christianity and exposing the evils of dictatorial communism. Moreover, churches gathered wheat a few years ago to help starving India when the government failed to act. The denominations through world relief have done much to help the needy in war-devastated areas. Yet, too often the church people are ready to hand over to the government, to the social agencies, and to others, the obligations they have for and toward one another.

Almost 100 million of our 165 million people changed their addresses since 1940. This mobility of population creates many new problems for the church. The problems of unemployment, almost three million out of work in 1955, are still with us. Substandard wages prevail, while creeping unemployment has spread in many distressed areas of the United States. Working men and women and children still have a plethora of problems unsolved by either government or the community. These problems, together with property and home ownership, are closely knit with the problems of home, marriage, childbearing and rearing, church attendance, and support of charities. They are so vast that co-operative study and research groups are being organized to cope with them. Must the church leave to the state or the institutions of higher learning the final solution of all these problems?

Indifference and in some instances even violent opposition to discussing them has driven many workingmen away from the church. Dr. Walter A. Maier in 1945 wrote in the *Walther League Messenger*: "The churches should let the workers know that they are friends of labor. The churches should become more labor-minded and labor-active than ever, of course, without becoming class-prejudiced and neglecting the employer, the industrialist, the members of the various professions, the capitalist."

In "doing the will of God from the heart" (Eph. 6:6), Christians will not shirk their obligations and shift them to civic groups and to the state. Believers, as members of an economic society, must of necessity be concerned with their environment. A labor union or a business enterprise which does not in some way affect and concern the church is beyond imagination. We must, therefore, co-operate in civil and economic matters.

The state does have a definite function in protecting and furthering the public welfare. The officers of the state are

civil servants who, in their public service, are *leiturgoi*, the ministers of God, be they Christian or non-Christian (Rom. 13:6). Good government is a blessing of God not to be received lightly or despised. St. Paul asked for obedience even to such civil powers as were definitely anti-Christian.

Although the state may never succeed in solving all problems, many of which depend for their solution on a transformation of the character of individuals on both sides of labor-management disputes, it can do much to prevent strikes or check the violence, disorganization, and other evils incident to such strikes. In furthering justice and peace among men, civil servants in their public ministrations render service to God. If they are Christians, they can frequently also act as divine ambassadors among men. We definitely need many more Christians in government. Fortunately, in America we have a government of, for, and by the people. What a difference between this and the "workers' state" of the Soviets in Russia and China! However, to ourselves and our government we must apply the words of Luke 12:48: "Everyone to whom much is given, of him will much be required; and of him to whom men commit much, they will demand the more" (RSV).

This must apply also to the Lutheran Church in America, the third largest among the Protestant denominations in the United States and the largest Protestant group in the world. To warn against sin, to point out evil in both labor and management, in government and industry, to spread abroad the renewing dynamic of the Gospel, and to bring prophetic insights to all for the solution of their problems through teaching the whole revealed will of God, is the duty of the church, which it dare not shirk. Only when it was weak, conquered by social and economic forces instead of conquering for and with Christ, did the church abjectly give over to the state or other social groups its place and prerogatives. If it

measures up to its obligations, it will be the pillar of truth, the chief witness of eternal ethical standards, interpreter of God's will for man, the guide of humanity. Above all things, it will channel the redeeming and saving grace of God to sinful men.

The power of God must overcome the evils in church and state, in labor and industry, in the individual and in society, for the question is not whether power will be used, since power is inevitable in society, but how it will be used. We have this power of God in His holy Word, particularly the Gospel. The believer, together with his church, accepts responsibility, exercises the power of truth, faith, and love, and makes it bear effectively on our national and world problems.

Though the cause of evil prosper,
Yet 'tis truth alone is strong.

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CHAPTER IV

What Does the Bible Say About Labor?

*"Bear one another's burdens, and so fulfill
the law of Christ."*

GALATIANS 6:2 (RSV)

HOLY SCRIPTURE has much to say to all workers. They all should do "the will of God from the heart" (Eph. 6:6). They should not be considered a separate class, a special segment of society, for everybody must work. It is a solemn obligation all have to both God and man.

What Is Work?

The Christian or Biblical view of labor has two aspects. Work may be regarded as a discipline, with diligence as its distinguishing mark. The Book of Proverbs is full of maxims and precepts extolling the diligent man. The Psalmist points out the fruits of conscientious godly labor. "Blessed is everyone," he says, "who fears the Lord, who walks in His ways! You shall eat the fruit of the labor of your hands; you shall be happy, and it shall be well with you." (Ps. 128:1,2 RSV.)

The toil of brain, or heart, or hand
Is man's appointed lot.
He who God's call can understand
Will work and murmur not.
Toil is no thorny crown of pain,
Bound round man's brow for sin;
True souls from it much strength may gain,
High manliness may win.

From the beginning the earth was to be cultivated and worked by man, who was to "fill the earth and subdue it" (Gen. 1:28, RSV). Man worked, even before the Fall. God "took the man and put him in the Garden of Eden to dress it and to keep it" (Gen. 2:15). After the Fall, through which man broke with God, man's mastery of nature was maintained in the sweat of his face (Gen. 3:19). Though work has its disagreeable features, yet man by it still makes his living and thus maintains his independence and self-respect. Believers have the consolation that, "as they walk in God's ways," work is turned into a blessing for them (Ps. 128:1,2).

Work is not something we do aimlessly and mechanically for forty or fifty years. It should rather be purposeful activity. It should be done to attain some worthwhile goal or achievement, determined by the worker's position or station in life. It should be carried on in harmony and co-operation with others. We should invest time and effort that we may receive the dividends of sufficient income with which to provide for our own and others' needs and help advance the prosperity of church and state, of community and country.

On the nature of his work often depends a person's status in society, family, and community. Patterns of association and communication are built upon our work contact, as well as meaningful relationships and experiences. Thus work may be viewed as income-producing, life-regulating activity, which gives the worker the happy feeling that he is making himself useful in life.

Work is not a curse in essence. Only "the sweat and blood and tears" connected with it are the result of sin. Work itself was ordered even before the Fall for Adam and Eve in the Garden of Eden as a holy service. Progress, prosperity, human welfare spring from work.

Labor Under God

Labor became burdensome with the entry of sin, since the land was cursed of God and was to yield a living to man only in return for hard work. As a livelihood is wrested from nature, so likewise the secrets locked in it. Man's "scientific" finds and discoveries are for the most part not the result of inspiration but of perspiration. Some of the most astounding ones have been made in the last fifty years. With all the disappointments and sore travail of labor, there is nevertheless the promise of rest and prosperity for the laborers.

A day of rest was later provided (Lev. 23:3). By labor poverty was to be prevented (Lev. 25:3-7; Lev. 25:35-38; Deut. 15:7-11). The laborer was to be protected against cruelty and exploitation (Deut. 24:14; 15:12-15; Ex. 21:20). The slothful suffered want; the industrious prospered. "I went by the field of the slothful and by the vineyard of the man void of understanding. And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." (Prov. 24:30,31.) A sad picture, indeed, of sloth and laziness! The means of gaining a livelihood is work.

The dignity of work and of the laborer is a distinctly Christian concept. Man is more than an animal (Matt. 6:26). The value of a soul in the Christian economy exceeds all earthly treasures (Matt. 16:26). The exodus of the Children of Israel from Egypt under Moses was caused by oppressive labor laws. Moses identified himself with his suffering people and led a movement of liberation from tyranny. We see the dignity of all work, no matter how menial, when we view it as service to God rendered in fear and love of Him. This is the second aspect of labor. It is service to God and man, motivated by love.

Jesus and Work

This kind of service is shown us in the life and parables, the words and miracles, of Jesus. He was Worker, Carpenter, Craftsman, Provider, Healer, Preacher, Priest, Prophet, Physician, King, Guardian, Teacher, Comforter, Savior. Jesus became what we are that we might in life and labor become what He is (Mark 6:2-6). Jesus' ultimate aim ever has been to save.

Having healed a man on the Sabbath, He said: "My Father worketh hitherto, and I work" (John 5:17). The Apostle Peter labored with his nets, and St. Paul made tents. He wrote, "We are laborers together with God" (1 Cor. 3:9), not in the same sense as Christ, but workers nevertheless, working Christians who are to do the works of faith before men that they may with us glorify our heavenly Father; this is the work of the Gospel believer. "My food," said Jesus, "is to do the will of Him who sent Me and to accomplish His work" (John 4:34). Labor is to further the Gospel of salvation. Workingmen, too, are to be ambassadors of Christ (2 Cor. 5:20; 6:1). When Jesus was asked, "What must we do, to be doing the work of God?" He answered: "This is the work of God, that you believe in Him whom He has sent" (John 6:29, RSV). For work, in itself, is not a means of redemption, in spite of all assertions of Marxism or capitalism to the contrary. Man is saved by faith, through the ministry of the Gospel.

By labor we are to provide not only for ourselves but also for our own. One must take care especially of those of one's own house (1 Tim. 5:8). Labor is a means by which God gives us "this day our daily bread" (Matt. 6:11). As the sailor on the high seas by the stars directs his ship, so in his daily work the Christian laborer looks to God to bless his labor for Jesus' sake. "Behold, as the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mis-

tress, so our eyes look to the Lord, our God, till He have mercy upon us" (Ps. 123:2).

Labor may be a burden unless it is done in communion with God, through Christ. Industrious labor, though hard, is made light by love; though long, it is made short by faith, as any loving mother and housewife can tell you. The Apostle Paul exalts love as the greatest thing in the world (1 Corinthians 13) and says: "By love serve one another" (Gal. 5:13). Such loving service of God and the neighbor is the highest type of work.

Christian Vocation

This higher view of labor appears in the following words: "Everyone should remain in the state in which he was called. Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity. For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. You were bought with a price; do not become slaves of men. So, brethren, in whatever state each was called, there let him remain with God." (1 Cor. 7:20-24, RSV.) From this and other passages of Holy Writ we derive the idea of vocation, a Christian call to our life's work.

Edward Markham in his poem "Day and the Work" points out the significance of your work:

To each man is given a day and his work for the day.
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds,
For the task is appointed to him on the scroll of the
gods!

There is waiting a work where only your hands can
avail,
And so if you falter, a chord in the music will fail.
Yes, the task that is given to each man, no other can
do;
So your work is awaiting, it has waited through ages
for you.

The Christian vocation is to be Christian above all else in whatever work one does. This is the spiritual requirement for happy mental or physical labor. Be faithful to the call of God, and you cannot be unfaithful to man. *Klesis, Beruf, vocatio*—all meaning a calling to faith and fellowship, life and love, is found in *ekklesia*, “the church,” the fellowship of all true believers.

Luther stressed this idea of vocation on the basis of the universal priesthood of all believers. He condemned the view that menial jobs are dishonorable. He opposed the discrimination among professions and vocations by Romanists in favor of the clergy and monastical orders, pointing out that every calling is honorable if it is not openly sinful. There was a profound social ethic in Luther's description of the Christian virtue of love flowing from faith and giving substance and validity to all callings. When in our calling we serve others, he taught with Scripture, we serve God as the fellow servants of Christ. Sinful work is forbidden. For example, trades dependent on idol worship are severely dealt with (Acts 19:19-27; Col. 3:5; Eph. 5:5; James 5:10). Stealing and greed are declared incompatible with Christian faith (1 Cor. 5:9-13), even as are idleness and luxury (2 Thess. 3:6-12). So also today the workings of gamblers, procurers, racketeers, gangsters, in fact, all illicit work, must be roundly condemned.

Slaves and St. Paul

In Eph. 6:5-9, Paul gives instructions to slaves and masters, making the point that they are both to serve their Lord and Master Jesus Christ and thus to adorn His doctrine (Titus 2:10). By this attitude toward their work both slaves and masters were to preserve Christian teaching from being blasphemed by the heathen (1 Tim. 6:1,2). In Col. 3:22,23 St. Paul speaks of the reward which is to be given to servants and masters. Paul himself was a slave of Christ in his total

allegiance. He was willing to spend himself for his Master (Phil. 1:1). Yet he worked as a laborer to maintain himself (1 Cor. 4:12; 9:1-18; 1 Thess. 2:9; 2 Thess. 3:8). He was a freedman and yet bound to Christ, even as many of his fellow Christians were slaves and yet free in Christ.

In the ancient world, let us note, manual labor had little dignity. The Egyptians said: "Labor is degrading; idleness is honorable." Labor in the days of Jesus and Paul was regarded as being for slaves and plebeians but not for gentlemen. Roman society was definitely a class society. Those belonging to patrician families were engaged in multifarious cultural, social, and political pursuits, were free from work, yet were burdened with many cares, not the least of which was: What shall we do? It was into such a milieu that the Lord Jesus entered and in which He carried on His public ministry. A large number of the early Christians were recruited from the ranks of the persecuted and enslaved. These slaves (*douloi*) were not galley slaves or criminals made to work the mines, but household, farm, and shop workers, essentially the laboring class. Noting this distinction, we can understand the social structure and the Biblical injunctions of love toward slaves, *douloi*. St. Paul, for instance, speaks of the slave Onesimus as of a brother in Christ, equal before God (Letter to Philemon). From both his teaching and conduct it is evident that Paul placed a high value on work.

Generally, however, up to comparatively recent times at that, work was regarded as something to be avoided or endured. Diametrically opposed to this notion is the Christian attitude, inculcated by Paul, who says: "Work with your hands, as we charged you, so that you may command the respect of outsiders and be dependent on nobody" (1 Thess. 4:11,12). To some these words will be unpalatable, but Scripture throughout stresses both the necessity and the nobility of work.

Love and Labor

Labor is more than an onerous but inescapable requirement of life. It is a service of love and a privilege. Perhaps the unhappiest people are those who work only because they feel they must. To be happy in our work we must realize its worth, which consists in this, that by it we render service to our Lord in heaven. By faithful work God and His doctrine are glorified (1 Tim. 6:1). "Exhort servants to be obedient to their own masters," wrote Paul, "and to please them well in all things, not answering again, not purloining, but showing all good fidelity, so that in everything they may adorn the doctrine of God, our Savior" (Titus 2:9,10). "Servants," exhorts Peter, "be subject to your masters with all fear, not only to the good and gentle but also to the foward" (1 Peter 2:18).

Do not these statements apply to all workers in our day, whether they work in mill or foundry, on farms or in stores, or in the offices of large corporations? Are not these the right attitudes and duties for all Christian employees? They are still valid though the conditions under which people work today have undergone astonishing changes.

Ring it, ye bells of the kirk,
This is the gospel of labor:
The Lord of love came down from above
To live with the men who work.
This is the rose that He planted here
In the thorn-cursed soil:
Heaven is blessed with perfect rest,
But the blessing of earth is toil.

HENRY VAN DYKE

Problematics of Labor

At what point may the servant or laborer refuse to do the bidding of his master or employer? Peter answers: "We ought to obey God rather than men" (Acts 5:29). During the

Second World War a man declined to work on Sunday in spite of threats by fellow workers. With him God and his own soul came first. He went to church on Sundays and had the respect of his superiors.

Is a man's work his own or God's? All our work, our faith, life, thought, prayer, and service should be consecrated to God. Should not our daily occupations be?

What is the deciding factor in a worker's pay or salary? Christ answers: "The laborer is worthy of his hire" (Luke 10:7). How are we to determine worthiness—according to need, ability, production, or profits? Are also the rich included in the Pauline injunction: "If any would not work, neither should he eat" (2 Thess. 3:10)? How can we reconcile the complaint of the preacher: "What has a man from all the toil and strain with which he toils beneath the sun? For all his days are full of pain, and his work is a vexation, even in the night his mind does not rest," with the more balanced judgment, "There is nothing better for a man than that he should eat and drink and find enjoyment in his toil" (Eccl. 2:22-24 RSV)?

A Life—Not Only a Living

Work is the carrying on of our business, the doing of the job we are hired to do. It is our activity in plying our trade or craft or in making our industrial or professional contribution to society as a part of the labor force in the total economy. But in a larger sense our work is everything by which God's purpose in our life is achieved. What is this purpose of God? That we may ourselves have the abundant life and help others to attain it (John 10:10). We should work for the full development of Christian personality in ourselves and others.

The attainment of this aim depends on the application of Christian principles to the problems of life. These principles

must be applied by sanctified Christian common sense and in love. There are many problems also in the domain of industry and labor, of economics. Who is the master and who the servant in a large corporation? Officials and functionaries may give various orders on different levels. Are all of them valid? Must they all conform to the moral precepts pertaining to servants and masters? Is the profit of the investors or of the executive management the sole consideration? Must also the welfare of the lower echelons of management and the well-being of labor be taken into account?

What shall we say about the impersonal absentee ownership of most of our corporations, of the gargantuan, centralized, industrialized structures and supercombinations of interlocking directorates, which are a far cry from the simple, direct employer-employee relationships of Bible times? Can the Biblical ethic and Christian morality cope with the problems of labor in such industrial organization? I believe that it can. For the Gospel builds lives that are oriented in Christ. It captivates doctors, masons, and butchers, labor leaders and capitalists, working men and women, and makes of them children of God, who gladly do the will of God also as it applies to their business and job relations.

All labor, whether corporate or private, whether performed by manager or employee, should be done not only to make a living but to make a life, a life in and for Christ. Jesus showed us what our lifework is to be. He glorified God on earth. Having brought us into His kingdom, He makes us more and more like Himself in disposition and action. Whether a Christian is a layman or a minister, he has the heavenly call to serve in repentance and faith.

Labor and Charity

Labor is to promote charity and morality. We work that we may do good, serve others, and contribute to church and

charity. Thus we fulfill the law of Christ: "Bear ye one another's burdens" (Gal. 6:2).

Again, to live a "high life" without working, or to exist by "sponging" on parents, friends, society, or the government, is wrong. To him who steals in order not to work, who by fraud appropriates what does not belong to him, Scripture says: "Let the thief no longer steal; but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need" (Eph. 4:28, RSV). This aid to the poor ought, then, to be the result of honest labor. The tales about Robin Hood in England or Janosik in Slovakia, who robbed the rich and gave to the poor, have popular appeal. But to rob the rich is wrong, just as it is wrong to rob Paul to pay Peter. The desire or purpose to establish foundations and make philanthropic donations does not justify or legalize labor oppression, robbery of small (or large) investors, wild market speculations. Nor do such benefactions atone for crimes committed by these unscrupulous persons. The Christian worker does not envy the wealthy, nor does he want to be rich. He rather seeks to do an honest day's work for a fair day's wage. Dutifully, obediently, respectfully, faithfully, and joyously he wants to do the will of the Lord, thus fulfilling his Christian vocation. Let us remember that the New Testament does not expect all to leave everything, as did Simon and Andrew, and follow Jesus (Mark 1:18). It rather wants us to be like Paul, who continued as tentmaker to earn a living (Acts 18:3). Scripture wants us to stay in our calling and reflect credit on it through the power of the Holy Spirit.

A university professor once asked a student why he was going into medicine. "It pays well, and I hope to make a lot of money in a hurry," said the student. "Then I'd like to retire in about ten years and do the thing I really want to do—fishing, traveling, taking it easy." Martin Luther might have asked: "Is not man's work more than money?" Is it no more

than drudgery, to be forsaken when the whistle blows or savings are piled up? And he would have praised the drudges who to the glory of Jesus faithfully perform their tasks, the maid who sweeps the room, the workers who, however dirty and lowly their job, conscientiously do their duty in it as to the Lord.

As John Keble has said:

The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

This is truly to follow one's vocation in fellowship with God through Christ. Luther has written: "Now after that a man is once justified, and possesses Christ by faith, and knows that He is his righteousness and life, doubtless he will not be idle, but as a good tree he will bring forth good fruits." This will not be an acceptable view to "modern" men, because it demands humility, obedience, fidelity even in adversity; but it will be understandable and acceptable to the godly, who know and feel that "godliness with contentment is great gain" (1 Tim. 6:6).

"Summing up, we may say that the Christian conception of labor gives to it a peculiar dignity and worth, for honest labor affords the finest opportunity for the free development of a Christian personality. It makes possible the practical fulfillment of the second great commandment, and it constitutes a real bond of union between men and a means of co-operation in the great task assigned to humanity." Hence a Christian derives joy and satisfaction from his work. His Christian convictions continually inspire him to perform his daily tasks with diligence and conscientious care. And having faithfully performed his allotted share of the common task, he joyfully and confidently looks forward to the "rest that remaineth to

the people of God" (Heb. 4:9) the gift of God's grace through Jesus Christ, our Lord.

In the words of Luther, the Christian laborer yearns, by the Spirit's power, to be Christ's, to do well all that he does as to the Lord, "to live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness." O Lord, "let Thy work be manifest to Thy servants and Thy glorious power to their children. Let the favor of the Lord, our God, be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it." (Ps. 90:16,17.)

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CHAPTER V

What Does the Bible Say About Employers?

“The Builder of all things in God.”

HEBREWS 3:4, RSV

“Unless the Lord builds the house, those who build it labor in vain.”

PSALM 127:1, RSV

WHO ARE THE MASTERS or the employers? According to the Fourth Commandment, all who are placed over us in home, church, work, school, or state. To them we owe love, esteem, honor, service, and obedience. This elementary statement is known to Christians. Less known is the duty which masters or employers have toward those who work for them.

In the Jewish theocracy, more specifically than today, because it was more legally directed, the Word of God gave detailed economic, business, and civic guidance. Some of these precepts and prophetic warnings are still useful, interpreted in the light of the New Testament and applied by democracy in modern government, which, as Arnold Toynbee says, is “a leaf taken from the book of Christianity” and which serves as the basic framework for our country’s life. The employer as part of the *demos* is equally subject to the democratic processes and rules.

The Immediate Past

In modern society the desire for power, the lust for profit, the pride of life and the love of pleasure, the four sources of most of our troubles, are as prevalent as ever. Selfishness and greed play a mighty role in industry and commerce, where wealth and power are concentrated.

Big business often forgot that men are more than money and workers more than machines. Therefore it was felt that big business had to be curbed. After the excesses of the late nineteenth century, the remedial legislation of the Sherman Antitrust Act of 1890 was enacted. There followed some more or less successful prosecutions of monopolistic trusts in the beef, oil, tobacco, and steel corporations. Under Presidents Theodore Roosevelt, Taft, Wilson, Hoover, Franklin D. Roosevelt, Truman, and Eisenhower, various congressional commissions investigated and sought to check illegal trade and labor practices.

With the growth of labor unions, labor and management engaged more frequently in controversies during which wasteful strikes negated much good which paternalistic industry sought to accomplish. Recently Congress has endeavored to curb labor excrescences by means of the Taft-Hartley Act of 1948. The conscientious Christian who knows the history of labor and industry during the past fifty years wonders at the motives behind the actions and ambitions of labor and management. Were not both capital and labor activated by selfish ambition and unquenchable greed?

Old Testament Views

The Old Testament prophets, who lived in an age of decay in private and public morality, spoke out against the evils of their day in both low and high places. They had a passion for social righteousness. Amos, the prophet of social justice, condemned the social evils of Israel: extortion, en-

slavement, short measure, disregard of the poor, overcharging, adulteration of foods, immorality, class oppression, wasteful luxury, and murder. He proposed social reforms which would return justice to the common people, eliminate exploitation of the poor, and establish responsibility with the rulers, who themselves were debased. See Amos 2,5,6,8.

Hosea, the prophet of love in social relations, sought to support the sanctity of marriage as a basis for improvement of the social order. Murder, robbery, licentiousness, and corruption in the courts were named as subjects meet for repentance and remonstrance among priests and people. Such sins led to spiritual adultery and provoked God's judgments. Yet God called to repentance again and again. See Hosea 1,6,7,13,14.

Isaiah, the Old Testament Evangelist, spoke strongly against the monopolists and land robbers, against hypocrites, tyrants, and deceivers (Isaiah 3,5,8,10). He had much to say about the intemperance, luxurious living in full view of poverty, and the shameless, sinful behavior of the wealthy, indolent women of Judah who would not assume the duties of wifehood and motherhood. He pointed out the centrality of the Holy One of Israel in the life of the people and stressed the promise of redemption through the Prince of Peace as motivating power if justice and truth were to prevail.

Micah, the friend of the poor, proclaimed in word and life, that justice, mercy, and humility should be cultivated to overcome the profiteers among high officials and mercenary priests and prophets (Micah 2,3,6). "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" (Micah 6:8.)

Jeremiah had in mind not only the sins of Jerusalem (gross formalism, idolatry, irreligiousness, and social failings), but he also castigated cruelty, oppression, injustice at the

courts, covetousness of judges, deceit, hypocrisy, and robbery of the poor, and warned of the punishments and captivity to come (Jeremiah 7,22,23,34).

Ezekiel stressed the responsibility of each individual to God for all his social actions even in the coming Babylonian Captivity, which was justly deserved (Ezekial 6,7,21,24,30). He gives a code of conduct for the just man in chapter 18.

Malachi pleads the cause of the oppressed and reveals the many social sins of his people. Dispossessed property owners and laboring children are his concern (Malachi 2,3).

Zephaniah pronounces doom upon unscrupulous merchants and all who through unfair dealing are dishonest with their neighbors (Zephaniah 1,3). These prophetic utterances followed the earlier admonitions by Moses; e.g., on commercial dishonesty in Lev. 19:13-34; Deut. 25:13-16; on justice and judgment in Exodus 22 and 23, Deuteronomy 19, and various chapters of Exodus, Leviticus, and Deuteronomy.

The prophets preached the Law in all its severity and the promise of salvation and deliverance to the repentant in all its sweetness. Thus, justice, love, and truth were realities when applied to the ills of their day. We need, above all else, to recapture some of that prophetic conscience and compassion for the needs of men, a thirst for truth, and a yearning for righteousness, that we may be courageous witnesses of God's will and way. The Biblical, inspired, truthful admonitions and injunctions are relevant today for people and pastors, workers and employers.

The Bible has direct instructions for employers. How timelessly true is Jeremiah's denunciation: "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work" (Jer. 22:13). The guiding principle should be, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

New Testament Ideals

More than this, the Christian master (employer) is a type of God's sovereignty and of His government and has a master who is in heaven. In this position he should share the generosity of nobility. As employers, on an economic level, expect faithfulness and full allegiance to their company or business, they should recognize their large responsibility of faithfulness to the laborers by contract not on the lowest level of fidelity but with a view to the employees' best interest.

Beyond this, especially Christian employers should fulfill their duty of love toward their workers, for they are *kurioi*, masters according to the flesh. "Whosoever will be chief among you, let him be your servant" (Matt. 20:27). Christian masters should expect obedience and service, and even the harsh and non-Christians are to be obeyed and respected so long as they do not expect workers to do anything wrong (cp. 1 Tim. 6:2). Employers are to do nothing unrighteous in weight and measure or in wages (Lev. 19:35; Deut. 25:15; Prov. 11:1; Ezek. 45:10; Micah 6:11). It must be understood also that they are not to force, or ask, or tempt their workers to such actions. This basic *kurios-doulos* relationship holds for managers who are at the same time employees of the board of directors or the stockholders. The old owner-worker relationship has been changed to a stockholder, manager, superintendent, foreman, employee relationship in most of our places of toil.

When foremen and superintendents deal unjustly with workers, these sometimes react violently in strikes to manifest their resentment against their immediate superior. "Whoever would be first among you must be slave of all" (Mark 10:43, RSV). The top management and officials are not always culpable or responsible for such actions. Things happen which neither the business nor the union leaders can control.

Guidance for Employers

Says Paul: "And ye masters, do the same things unto them [what was commanded the laborers in previous verses], forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with Him" (Eph. 6:9). The will of God is the sanctification of the employer as well as the employee. Duties and not privileges or perquisites are to be the guide for right dealings. Service to others is to overshadow service of self. How close do we come to that in our business world?

Again, the Apostle says: "Masters, treat your slaves justly and fairly" (Col. 4:1, RSV). This does not mean that all recompense should be equal, but that each worker receive the wage demanded by his labor and his need in life. "Thou shalt not defraud thy neighbor, neither rob him. The wages of him that is hired shall not abide with thee all night until the morning" (Lev. 19:13). This applies not only to the salaried but also to wage earners, not only to white but also to non-white labor, not only to male but also to female workers.

The New Testament does not make distinctions of class, nor does it seek to abolish any social structure. Our social maladjustments are due to sin, and our false social and racial, economic and class distinctions spring for the most part from pride and prejudice. In the New Testament *koinonia*, the church, the communion of saints, there neither has been nor can be a distinction between rich and poor, slave or free, employer or employee (Gal. 3:28). But in the visible church, as on the plane of social life in general, people are not all alike or on the same level. There are superiors and subordinates, men and women and children. (Eph. 6:1-3; 6:5-8; 1 Peter 3:7; 5:5,6.) There are different races. To all these different social rules and customs apply. But none should be discriminated against because of sex, or age, or rank, or color, etc. Each should be given the treatment to which he is entitled along

with all the rest under the same conditions or circumstances (James 2:1-13).

Through the prophet Malachi the Lord says: "And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right and fear not Me, saith the Lord of Hosts" (Mal. 3:5). Let us note into what categories wicked employers are placed.

The Seventh Commandment, "Thou shalt not steal" (Ex. 20:15), must be applied not only to the property of the employer but also to the rights and wages of labor. The labor of a man's hand and brain, without which no business could long exist, is as much his property as any endowment in stocks, buildings, or materials owned by a corporation. Human rights are to a great extent property rights. This right of labor to the profits of labor, which are "the work horse of business," should not be diverted to hidden assets, excessive stock and dividend earnings, which often become sterile and unproductive bank accounts, but should be justly given to the laborer. The profit "work horse" can be put to good use in the consumers' as well as the investors' markets.

St. James has something very pertinent to say on this matter:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (James 5:1-4.)

The employer or stockholder who takes such money by false dealing, by misrepresentation of the true state of financial affairs, or by withholding just recompense, sins against the Seventh Commandment as much as the worker who pilfers, loafers on the job, dissuades others from working, or wrecks a plant through negligence or willful malice.

Labor in Management

Private property, sanctioned by the Word of God, is safeguarded by the Moral Law, defended in the Old Testament, and taken for granted in the New. See Deut. 6:10-12; 8:18,19; 1 Sam. 2:7; Prov. 22:2; Eccl. 5:18-20; Luke 16; and 1 Cor. 4:7.

But how private is the property of the present-day utilities which have become semiprivate corporations and quasi-public monopolies? How private is business and industry when large blocks of stock are owned by insurance companies, mutual funds, foundations, and trusts? Even privately owned businesses often are blessed with large unearned increments, which are in the nature of a public trust.

Do all these assets belong only to the stockholders, the benefactors of management, or also to the workers, to the government, and to the nation? The government is taking larger portions of profits, and the labor unions are clamoring for a greater percentage of them. Should large fortunes be made a public trust? Many have been voluntarily converted into public-service endowment funds and foundations, either because of favorable or unfavorable tax provisions or because of the overdue recognition that wealth can best be used when dedicated to the good of many. The part that labor is to play in the management of corporative wealth is a live issue today.

The ancient prophets saw that the power of the rulers and masters, of employers and leaders, must be circumscribed and

controlled. Labor has become very strong in the past decades, mainly because it had to counterbalance the power of industry. Opposition to labor growth may be justifiably expressed, because labor has at times used unfair weapons, been guilty of prejudice in denouncing management, and has been violent in fighting injustices. But such opposition may be a cover for past and present sins of those who are in power in our industrial, civic, and economic seats of leadership.

When Demetrius, a silversmith, an artisan manufacturer of idols, thought that his business was harmed by the preaching of Paul, Gaius, and Aristarchus, he fomented a riot to get rid of these men of God. Like him there are today some men who will praise the preacher who speaks well of them or at least lets them alone, but who will break, by any means, fair or foul, any prophet of God who seeks to turn them from their oppressive but gainful practices.

What are the real injustices of our land in the economic domain? Are they the excesses of labor or of capital? This is a question that demands much study, but the picture is not black on only one side.

Too often the financial aristocracy, the new-mint oligarchy of finance and manufacturing, condescendingly looks on the church as something it must keep under control or to which it must give a philanthropic, paternalistic nod. Such as put off the church with a mere pittance can find little comfort in the ethics of Jesus or the prophets. Jesus praised the widow of "two mites," who "gave all she had" (Mark 12:44).

Corporation Control

In recent years we have seen many leading manufacturers and their financiers voluntarily granting wider public use of their earnings and accumulated wealth. The Ford Foundation, with its recent munificent distribution of half a billion among colleges and hospitals, is typical. However,

it is also evident that some of the corporate managements of our large industries, which employ most of the heavy-industry labor, have brought upon themselves the encroachment of government and the poaching of labor on these private domains. Capitalistic striving and competition, coupled with an essentially acquisitive attitude with regard to plants, assets, and profits as well as the demand for higher wages, has not eliminated but rather accentuated the love of money as "the root of all evil." The profit motive, when channeled into service, is not evil per se, but it is often very thin and shallow and, of itself, does not challenge the best in people.

The worker is as guilty as the corporation, desiring big wages as much as the company wants big profits. The post-war spiral of inflation has halved their gains. In spite of progressive taxation and the universal increase in costs of labor and materials, deflation of the dollar has continued. But can labor alone be blamed? Dividends to stockholders have increased as fast as wages and prices. In fact, during all quarters of 1955, after the general recession and greater unemployment of 1954, most companies declared higher dividends than ever before, even though they did less business and expanded plant capacity. There seems to be as much selfishness and greed in the production and distribution of goods by industry as in government taxation and labor demands for higher wages. Who is to control this trend? Is the love of greater dividends not a love of money also? Can labor and the community have a voice in this division of profits? Yes, say some advisers of labor. Buy stock and control industry. But how far can we go to overcome large block-owner control and control by trusts? What is the ethical answer to corporation-tax write-offs for needed expansion when the small taxpayer is burdened not only with Federal but also with increasing state and local sales, earnings, profits, and other taxes? Have the corporations really been paying their just share of local government ex-

penses? Here are many problems which are yet unexplored and unresolved.

Monopoly and Cartel

The exposure of monopolistic practices and cartel arrangements on a global scale have revealed the growing power of corporations and the impotence of the government to control them. Price fixing and cutting, marketing designations and limitations, restrictions on world trade through tariffs and discriminatory laws, have caused grief to entire nations in the past, have toppled governments, and worked havoc with economies. Today gamblers artificially control prices and markets in clothing and coffee, rubber, and minerals. To keep small business from being swallowed up by big business, Congress passed the 1950 amendment to the Clayton Act, which in Section 7 forbids certain property mergers.

The threats of socialism and communism are real, but so is the threat of greedy capitalistic, materialistic industrialism, reinforced by militant economic imperialism, striving for greater markets and profits on a world-wide scale. Is it a threat to our nation's democratic future and to Christianity? It may well be unless our industrial and financial leadership recognizes its social, human, and spiritual obligations; unless it turns to God's way and gives support to the real bulwark against atheistic communism, the church. The evils of capitalism can only sow the seeds of other "isms" and open the door to false ideologies, as they have done in Europe and Asia.

Extreme Selfishness

How does lack of morality in the business world affect the church and the Christian? This subject will be treated extensively in later chapters. But here it must be said that conscienceless labor leaders and industrial employers have, by

hatred, suspicion, ill will, strikes, lockouts, and the use of force, caused untold misery and grief to thousands of individuals. The unwillingness of both employer and employee to recognize each other's rights, to bargain collectively, peaceably, to disclose the true extent of profits from union dues or business transactions, has engendered mistrust and brought mutual recrimination and suspicion. Self-seeking men on both sides have engendered evil attitudes and pointed up the issues at stake till the government itself was helpless. Adamantly hostile practices of labor and management can lead to anarchy and invasion of a totalitarian force, not from without, but from within the borders of our land.

On the other hand, big business has found that the purchasing power of the public is a vital factor in our mass-production American economy. We are coming to agreements much more easily in labor disputes, and the causes of industrial peace are being pursued much more eagerly. We have moved past a ruggedly individual capitalism to a modified state-controlled type of business enterprise; and in the process, without violent upheavals, we have even left socialism behind in the twentieth-century economic revolution. For we have attained through production a higher standard of living than socialism has ever attained anywhere in the world. High production is a revolutionary force which has found mammon useful but wanting and is setting its sights on higher ethical, moral, and human values.

God's Universalism

Russian and Chinese atheistic, despotic, medieval communism will not have the vitality to overcome our country if we heed the basic charter of democracy, the universal Christian laws of justice and love, concern and consideration for others in Christ. The solution of all our economic problems consists in bringing everybody into the "communion of saints."

It is an unattainable ideal but one for which we must ever strive. This was basic for St. Paul. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28, RSV). When all economic, political, and social distinctions will not only be minimized but transcended by love, as was the relation of Paul and the slave Onesimus, then, under democratic capitalism, even though all have not come under the Gospel imperatives, we may as the Christian "salt" and "light" preserve and conserve our social, economic, business, and industrial strength and powers. Christians and non-Christians must remember that Christ will sit in judgment upon the economic institutions and forces as they are directed and used by men. "Every house [and business] is builded by some man; but He that built [and continues to build] all things is God" (Heb. 3:4). God still rules and overrules all the world.

The frequent disregard of the place of God in our contemporary business and economic life, in dealings between employers and employees, is the greatest blight on our system. Who is worse—the employer who comes to church but cares not a whit for his workers, their labor conditions, health, security, welfare, and families, yet is admired because he has a fine mansion, money, or has given an endowment to a church or college; or the man who tries to deal fairly in worker relations but would not think of going to church on Sunday morning, because a game of golf must be played at that time?

The Bible has much to say about the irreligious rich and the unscrupulous employers. When wealthy men in the church have honestly served God and men with their gifts and talents, they were a great blessing. We have had a good number of wealthy Christians, from the time of the mother of Mark, who have ministered to the saints. We have no desire to pass judgment on the ethics of life or the philanthropy of the Baptist John D. Rockefeller, the Methodist Judge Elbert

Gary, the Presbyterian Andrew Mellon, the Episcopalian J. P. Morgan; or on the Vanderbilt, Duke, Drew, Fish, Ford, Firestone, and Carnegie ethics. But history and the Biblical principles are quite clear. The mores and manner of wealth accumulation and its use by those men left much to be desired. Perhaps they were the product of an age which stressed absolute ownership, sanctity of private property, and rugged individualism as expressed by Mark Hopkins in his treatise *The Law of Love and Love as a Law, or Christian Ethics.*

The right to property reveals itself through an original desire. . . . With no right to the product of his labor, no man would make a tool, or a garment, or build a shelter, or raise a crop. There could be no industry and no progress. The acquisition of property is required by love, because it is a powerful means of benefiting others. . . . Selfish getting of property, though better than a selfish indolence or wastefulness, is not to be encouraged. . . . Industry, frugality, carefulness, as ministering to a cheerful giving, would then not only be purged from all taint of meanness, but would be ennobled.⁹

When employers place a generous service motive above a selfish profit motive, regard industry and the machine as being made for man and not man for the tools of industry; when the concern for human resources will at least equal the interest in conservation of natural resources; and when good will and brotherhood replace the tensions and striving of materialistic competition, which only calls forth jealousy and selfishness, then we may more nearly arrive at a co-operative and Christian order of society. Then a living wage for a fair day's work, wholesome housing and environment for em-

⁹New York, 1888, pp. 182, 183, quoted in R. H. Gabriel, *The Course of American Democratic Thought* (New York, 1940).

ployer and his employees, a mutual and shared respect and responsibility between stockholders, managers, and workers, and the dignity of men recognized mutually by all concerned, may be attained and lead to better relations between brothers in industry.

Though the Christian must function in the world as it is, he will strive to make men in the world into such individuals as Christ would have them be. If the world does not know the love of Christ as the motive for human behavior and relations, then it is up to the Christian in business and industry to show fellow workers and employers the love which is in Christ for the improvement of all. In all the complexities of the problems which arise in these interrelationships, the simple testimony of a Christian confession, of a Christian life, of the Christian faith, will often resolve what seems to be unsolvable and insurmountable. The hard facts of our social and economic situation must be faced honestly. The Biblical guides are still our best leads in all questions of management and property.

Should the churches be interested? R. H. Tawney, in his study of *Religion and the Rise of Capitalism*, maintains: "The criticism which dismisses the concern of churches with economic relations and social organization as a modern innovation finds little support in past history. What requires explanation is not the view that these matters are part of the province of religion, but the view that they are not."¹⁰

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CHAPTER VI

Property and Wealth in Labor and Management

“Give us this day our daily bread.”

MATTHEW 6:11

“Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.”

MATTHEW 4:4

My Father's World

ALL THE WORLD'S resources belong to God. Land and water, airlanes and mineral deposits, plants and power, are all gifts of God to men. He is Creator and Owner. “The land is Mine,” says the Lord (Lev. 25:23). The Land of Promise was given to Israel (Deut. 6:10-12). In truth, “The earth is the Lord's and the fullness thereof” (Ps. 24:1). St. Paul points to property as well as spiritual gifts when he asks: “What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?” (1 Cor. 4:7, RSV.) God is the absolute Owner; we are stewards and trustees of wealth and property. This fact is intimately connected with all claims to total public or private ownership of property. In either case, ownership involves the conservation and responsible social utilization of all we have.

Property is not good or bad in itself, but man can easily abuse it to his own undoing (Matt. 6:24; Mark 4:19; 10:23; Luke 6:24). Private property is legitimate (Matt. 25:14;

Mark 10:19-22; Luke 16:1; 19:13). It is destined to endure in spite of the socialists and the communists. After a time, also under these forms of wealth distribution, property again becomes private. The desire to have something of one's own is innate and very human, for people have personal needs and varying talents. The equalitarian idea of collective ownership is an illusion, for men cannot thwart the course of Natural Law.

Duties and responsibilities, especially the responsible social use of property, are just as important as rights, claims, and equities. Faithfulness in stewardship of land and wealth is God's requirement; He will demand an accounting. Especially the preservation of inherited land was carefully protected in Israel. It was not to be sold in perpetuity (Lev. 25:23). There was a division of the Promised Land with shares for all in a common domain (Num. 33:54). There was to be no land grabbing by eliminating landmarks of a heritage (Deut. 5:19; 19:14; 27:17). Special attention was given to rural, food-producing property (Ex. 21:2; 23:10; Lev. 25:10, 23,28,30) and the servants on the land, who were to be given a Sabbatical year and freedom. Tribe and family were to be assured of continuing ownership (1 Kings 21; Num. 36:7). Many other provisions in the Torah laid down the proper attitudes toward the use of property.

The amount of property the owners have is destined to be unequal. God gives us richly all things to enjoy. He is the giver of every good and perfect gift. He shares with all, the just and the unjust, the things of creation, but He does so as He wills. He has a way of giving and depriving which is beyond us. He grants and takes away as He sees fit (1 Chron. 29:11-18). He expects us to protect our own and our neighbor's property (Ex. 22:1-15; Lev. 24:18-21).

Since the abilities of people are unequal, their earnings are so too. "Go sell what you have, and give to the poor, and you will have treasure in heaven, and come, follow

Me" (Mark 10:21; Matt. 19:21, RSV) is of particular application. It is not a universal summons to poverty or equalitarianism but was designed to reveal the cupidity of the heart. Nor is it a universal rule of asceticism but a test of devotion and discipleship. This was spoken to a young man who loved mammon more than the Master.

Jesus points out that money is to be used to aid the poor, to pay taxes, to sustain and enrich life. It is not evil in itself, but, like property in general, neutral. It is the inordinate love of money which is the root of evil (1 Tim. 6:10). There is no stigma or sin attached to having property or wealth obtained honestly.

New Testament Gospel of Grace

Our Lord is not interested primarily in the accumulation or division of property (Luke 12:14,15). He is concerned about the material needs of His followers but teaches them to pray, "Give us this day our daily bread" (Matt. 6:11). For the needs of each day He wants us to pray. He teaches the true and valid use of property. Like food, property is but a means to an end, not an end in itself. It is to be consecrated to the service of mankind and to the glory of God. Job, for instance, in contrast to the selfish life of many owners, generously shared with others (Job 31:16-22). James calls for a faith that expresses itself not only in words but also in deeds (2:1-6, 15 ff.). See also 1 John 3:17.

Property may not always have been what Dr. Orestes A. Brownson maintains it was—"a communion with God through the material world." It is a trusteeship under God. We may distinguish three kinds of possessions: personal property, such as a home; corporate property for co-operative production; and public property, owned and administered by the government. But whether owned by individuals, groups, or the state, property must always be used for the good of all.

Le Tourneau, who gives a large percentage of earnings to Christian endeavors; the Ford and Rockefeller Foundations, which support humane and Christian causes; and the old-age and survivor's assistance of the government surely do represent a proper use of God's gifts. They reveal a Christian spirit and comply with the will of our Lord with regard to stewardship of property. But there still are millionaires and multi-millionaires with palatial mansions in Miami, Newport, and the Riviera, whose income taxes run into six and seven figures, but who fail to contribute adequately to the church or to the great cause of extending the rule of righteousness through the Gospel. There are workers who are paid regularly and well, but are not willing to share even one per cent of their income with the Lord, let alone tithe for the work of the church, for benevolence and charity. Let us note that Americans in the Christian churches do not on the average return much more than ONE per cent of their income to God. Misers are to be found among both the rich and the poor.

For Jesus, who did not have a place to lay His head, life does not consist in possessing material things. "Where your treasure is," we hear Him say, "there will your heart be also" (Matt. 6:21). "No man can serve two masters. . . . Ye cannot serve God and mammon" (Matt. 6:24). "It is easier for a camel to go through the eye of a needle (a small city gate) than for a rich man to enter the kingdom of God" (Mark 10:25, RSV). Why? Because the selfish quest of wealth and material goods destroys human personality. "A man's life does not consist in the abundance of his possessions" (Luke 12:15, RSV). Therefore, "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven" (Matt. 6:19, RSV). "Seek first His [God's] kingdom and His righteousness, and all these things shall be yours as well" (Matt. 6:33, RSV).

The parables of Jesus have some economic overtones. They have a bearing on the problems of work and wealth, ownership, and property. The parable of the talents (Matt. 25:14-29) is a lesson on faithfulness in the use of our talents and therefore also of our money and possessions. In the parable of the laborers in the vineyard (Matt. 20:1-16) it is stated that some stood idle and unemployed until the eleventh hour and then received as much as those who worked all day. We cannot here find sanctions for equal pay to all who work or do not work. Jesus is giving a picture of the equality of unmerited grace and mercy given by God as a gift to all sinners equally, even to those who, like the penitent thief on the cross, come late into the kingdom of our Lord.

Great individual wealth may become a liability. "How hard it will be for those who have riches to enter the kingdom of God" (Mark 10:23, RSV). Material wealth, often so trustingly depended upon, becomes evanescent, temporary, and perilous in our lives. A case in point is the rich fool who wanted to build bigger barns and then enjoy his security; but that night his soul was required of him. "So is he who lays up treasure for himself and is not rich toward God" (Luke 12:16-21, RSV). In truth, "A man's life does not consist in the abundance of his possessions" (Luke 12:15, RSV).

Yet how many there are among employers and employees whose sole desire is to get and gain all they can, by fair means or foul! They want to have as much "as the next one." Some are not even satisfied with keeping up with the Joneses, but they must outdo all others. They must have the best, the biggest, and the most of everything, and then they store it in mausoleumlike houses which never really become homes, which have everything in the way of modern conveniences, everything they seemingly need, except peace, fellowship, and the love which is of God.

Isaiah said: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (Is. 5:8.) The land grabbers and financial wizards, the coupon clippers, and all the Midases of the world, find that, alas, their wastelands, paper profits, and apples of gold cannot be eaten! How much better it would be if first of all they desired spiritual gifts in which, with their special means and talents, they might "excel to the edifying of the church"! (1 Cor. 14:12.)

Striving but Satisfied

Paul gives us this consecrated judgment and assessment: "Having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." (1 Tim. 6:8-10.) These imperatives and indicatives of Jesus, of the prophets and the apostles, are valid for our day. It has been proved again and again that they carry the force of the soundest ethical realism and truth.

The wisdom of the seer is very apropos: "Better is a little with righteousness than great revenues with injustice" (Prov. 16:8, RSV). At times we are discontented with our lot, not because we have little, but because we have an absurdly exaggerated idea of the good fortune, happiness, and physical well-being of others. If we only knew all their deficiencies, frustrations, failures, and disappointments, we might radically change our own attitudes. Wesley's paradox is applicable today. Religion makes men frugal, frugality begets wealth, and wealth makes men selfish and indifferent to religion. Most rich men have claimed that the best time of their lives was the time of striving and attaining, not the

fulfillment. Should we not be satisfied with the measure of blessing which the Lord gives us while we are able to work and strive for Him?

This exposition of the Biblical view of wealth and property needs to be impressed on all men in an age when everyone is becoming a property owner, when we have more magnates and millionaires than ever before. Let no one feel that only the very rich are under these warnings. It must be stated that covetousness, selfishness, miserliness, love of money, dependence and trust for future security on property, may as often be found among the poor or middle-class laborers as among the rich and employers. Labor as accuser of wealth is sometimes unworthy to cast the first stone, for it strives for the same ends by the same means.

Wealth is relative, good or bad for us as conditioned by our attitude and the use we make of it. Since it is God who gives power to get wealth (Deut. 8:18), St. Paul charged Timothy to instruct the rich in the world "not to be haughty nor to set their hopes on uncertain riches, but on God, who richly furnishes us with everything to enjoy. They are to do good, to be rich in good deeds, liberal and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed." (1 Tim. 6:17-19, RSV.)

For all of us, rich and poor, this prayer is an epitome of wisdom: "Give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny Thee and say, Who is the Lord? or lest I be poor and steal and profane the name of my God" (Prov. 30:8,9, RSV).

In addition, we may note that Christians are not free of self-interest and acquisitiveness. Worse, people in the church through false pride may be led to deceit and hypocrisy in their giving. Ananias and Sapphira sinned against the Holy Ghost when they withheld part of their property from the

apostles to gain the praise of men and said they gave it all (Acts 5:1-11). Are not many members in many churches today like them? Too often contributions to the church and gifts to charity are padded by the rich and the poor on their Federal income-tax returns. What about the man who spends ten or twenty dollars in an evening and then palms off a dime or a quarter on the Lord next Sunday in a sealed envelope? The widow who gave two mites was richer toward the Lord's temple than the Pharisee who tithed but had no love. "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36.)

Acquisitive Wealth and Society

Many evils and sorrows have their source in covetousness and lust for selfish profit on the part of individuals, corporations, and nations. Scripture condemns greed (Col. 3:5,6; 1 Cor. 5:11; etc.).

President Raymond Walters of the University of Cincinnati comments: "I have found that all parties in industry want more. Man still wants the distinction of improving his lot. Workers want higher wages, stockholders want higher dividends, managers want higher salaries, presidents and vice-presidents want bigger bonuses, consumers want more for their money, and the government needs more and more taxes to pay its debts. All these seemingly conflicting claims and desires are complicated by emotional backgrounds of all parties—industry and unions, employers and employees, government and management."

Our acquisitive society, which glorifies the man of material means, grants him distinctions whether deserved or not, and judges him according to the measure of his fortune and material goods, has too often forgotten that covetousness is as deadly a sin as murder and fornication. Luther's economic views emphasized moral fulfillment rather than the acquisi-

tive motives associated with power and self. Man has been given what he has for higher and more blessed uses than mere self-satisfaction. What counts is not how much one has but what one does with it. Lew Sarett has written some bitter, caustic lines in his "Requiem for a Modern Croesus," in which he aptly describes grasping wealth.

To him the moon was a silver dollar, spun
Into the sky by some mysterious hand, the sun
Was a gleaming golden coin—his to purloin;
The freshly minted stars were dimes of delight
Flung out upon the counter of the night.
In yonder room he lies
With pennies on his eyes.

We need to regain a balanced perspective toward wealth and property also in considering our economic situation. All we have and control is temporal and will not be taken along to eternity. A mutual-profit motive should be supplemented with a Christian service motive for the use of property and wealth. But how often do we find this noble motive in our industrial life? Not only what a man is and has but also how he uses his talents and wealth will count on the Last Great Day. To be rich toward God and in unselfish service to serve God is the paramount aim in life for true Christians, for we must seek first the kingdom of God and His righteousness.

Eternal Treasure

To labor for the transitory things of this world, and to get them by injustice and oppression of the poor, is folly. As we view the magnificent homes rising in many suburbs, the palatial mansions of our large cities and resorts, in which their owners never really have lived, we are forcefully reminded of the word of Amos: "Forasmuch, therefore, as your treading is upon the poor and ye take from him burdens

of wheat, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them" (Amos 5:11). What vanity there is among men! A steel tycoon builds a mansion on Riverside Drive to live in it a few years, to die in it penniless, and to have it torn down within a few decades. Such illustrations can be multiplied a hundredfold. Vanity of vanities! Take your Bible and read again the twelve chapters of Ecclesiastes. That preacher was right, as was the more modern traveling parson who in a distant place sought a night's rest in a lonely but magnificent home beside the road. He went to the door and asked the doorman for the master. When the master of the house came, he requested a night's lodging. But the lord of the manor protested: "Do you think this is an inn? We have no room for itinerants!" The minister asked him, "Who lived here before you?" "Why, my father." "And who lived here before him?" persisted the preacher. "Why, his father and his family." "And who will live here after you die?" continued the traveler. "My son and his family," was the reply. "And yet," gently said the parson, "you say that your home is not an inn?" Awakened by the truth, the man took him in. What does really belong to us absolutely? How much do we really own? How long shall we enjoy it?

We should indeed labor, manually or mentally, for our daily bread, but our first and foremost concern must ever be to partake of the Bread and Water of Life. "Pray and work" is a good maxim. Follow it, and a happiness will be yours a millionaire well might envy. When we acknowledge God as our dear Father in heaven, reconciled to us through Jesus Christ, our Lord, and the Giver of every good and perfect gift, true happiness will be ours, both here and hereafter.

For some hundred years in the history of our country there was a large supply of cheap immigrant labor. Some Americans exploited this labor supply together with the rich

resources of our country and amassed great fortunes. But it wasn't right that they resorted to ruthless practices and paid low wages while taking all the profits that the market could bear. Today the industrial world is gradually learning to reverse the practices that used to prevail and to put into operation the principle that it is good business to render service.

Extremes of poverty and wealth have caused the downfall of many civilizations and are at present a danger to society. However, in the United States we have in recent years been equalizing the extremes through minimum-wage laws and progressive corporate and personal income as well as inheritance taxes. Today the laborer, in his supermarkets and department stores, has available luxuries unheard of in any other country; but the age of millionaires is not past, and the greater portion of corporate wealth is owned or controlled by a few hundred families. While some made millions of dollars during the 1930's, more than 13 million Americans were unemployed. In 1954 and 1955, a period of mild recession, while hundreds lost their homes, millions of dollars were taken in "windfall" profits through inside information and manipulation in government housing grants.

Our middle-income group has grown the last decade, but the U. S. Census summaries for 1953 show that "one fifth of the families and unrelated individuals with the highest incomes received 44% of the total income of the country, while the poorest one fifth received only 2.6% of the total national income." The other three fifths received 53.4% of the total income.* We still have a wide divergence here in a land of equality of freedom and opportunity. This is not a commendable level of wealth distribution. Extremes of wealth and poverty bring friction and dissatisfaction.

Family income has risen since 1936. By 1955 twice as many families had incomes of \$3,000 and above. Whereas in

* *Statistical Abstract of the United States*, 1955, p. 302.

1945 only 19% of American families had an income of \$5,000, in 1955 45% received more than this sum. However, the dollar bought 49 cents less in 1955 than it did in 1936 and 31 cents less than in 1945 according to statistics on income distribution published by the United States Department of Commerce.

In 1955 the income of 52 million families was:

23 million [45%] received more than \$5,000
7½ " [14%] received from \$4,000-5,000
21½ " [41%] received less than \$4,000
8.3 million families, farmers included, received
less than \$2,000.*

The growth of such large fortunes as those of Ford, Du Pont, Rockefeller, Morgan, Carnegie, and others, even though they eventually turn up as trusts, museums, libraries, and foundations, usually controlled by a select few, must be viewed in the light of such passages as Lev. 19:13; Jer. 22:13-17; and James 5:1-6 and of the ethics of these men as individuals and as leaders of corporations. What they did with the economy in certain years, their impact on depressions and prosperity in certain areas of the country, and their disregard of the rights of competitor and consumer alike; their influence for good or evil exercised on public officials in the accumulation of their wealth and power, must be assessed truthfully to form proper moral and historical judgments. Capitalism has suffered in reputation at the hands of many of the wealthy.

*J. F. Dewhurst and Associates, *America's Needs and Resources*, 1955, p. 93, and Commerce Dept. Report of Sept. 21, 1956.

Human and Property Rights

The questions of property, wealth acquisition, use and ownership, bring us face to face with the crux of our problem. How can we balance human rights, individual, personal, and family, with personal, industrial, and community property rights? How balance management's and labor's share in industry? What is to be the part which labor will have in management in future? Some plans, such as the recently offered stock-sharing or guaranteed annual wage, or co-operative management, or labor-industry-community council plans, will be treated in a later chapter. But we still must face the question: Is the old, rugged, authoritarian, individual owner or manager in an industry under free enterprise to determine the fate and fortunes of thousands of workers and indirectly millions of others? Is private business and industry going to recognize its community and social obligations, or is it to become a more public enterprise through state regulation, control, and eventual ownership?

Some very significant ideas have been propounded by leaders in industry who see the need of a hacking through this Gordian knot, which has tied up our economic structure and political life with strikes and lockouts, dissents and minority complaints, socialistic ideas and communistic influences. Eric A. Johnson, former president of the Chamber of Commerce, Robert W. Johnson of the Johnson and Johnson Corporation, and Charles Luckman, formerly with Lever Brothers, have proposed varied programs and panaceas.

Charles Luckman, writing on the theme "A Capitalist Looks at the Labor Problem,"¹¹ about ten years ago contended that comfortable housing within the means of the workers' wage standard, a good school system, and recreational facilities

¹¹*The Progressive*, February 3, 1947. Also see R. W. Johnson, *Or Forfeit Freedom* (New York, 1947); and E. A. Johnston, "Labor Should Have a Stake in Capitalism," *New York Times*, February 24, 1946.

would be more important than a corporation-tax cut and as important as fine new factory buildings, power sources, capital improvements, and any tax alleviation to be gained thereby. Keep in mind that this was no starry-eyed idealist, nor a subtle, conniving, subversive socialist or communist, but the president of a large corporation and a recognized leader in business.

The year previous to this article, in 1946, Luckman had spoken before the annual convention of NAM. The American businessman, he said, had earned a reputation for opposing collective bargaining, taxes for education, health, and safety ordinances, child-labor legislation, minimum wage laws, unemployment insurance, social security, sickness and accident insurance. Mr. Luckman advised businessmen and industrialists to fight for (1) higher wages, (2) a guaranteed annual wage (in 1946), (3) sickness and accident insurance, (4) comfortable pensions, (5) reduced hours of work, and (6) more opportunities for education and recreation.

What was the result? Just the opposite of what he had hoped. Not only were these ideas unacceptable then, as they are to this day in the NAM, but Mr. Luckman was soon "given the sack" and forced to resign by the British financiers who controlled and still control Lever Brothers as part of an international cartel. Did wealth, in this instance, as reflected in the wealthy British and American stockholders in Lever Brothers have a community, socially helpful, worker-minded program? They rejected it entirely.

Such disregard has led workers to demand a share in the impersonal management of industry through job security and job insurance by a guaranteed annual wage, through leaders to voice a concern for the workers' interests. The control of the prosperity and property of a corporation, a business, or any other enterprise, which the worker, together with the investors and managers, has helped to build and accumulate over a

period of work for twenty, thirty, or forty years, should in some measure leave him a certain equity in the invested life and labor which he has contributed. Does invested money deserve more than a life invested in the welfare of a business, industry, or institution? This is a vital question still in dispute today.

These problems are complicated because in much of our business and industrial world there is an overlapping of government and private business, manufacturing, insurance, and social welfare. We now have a "mixed economy" and no longer the old individualistic, free-enterprise capitalism. Government loans and subsidies in shipping and aviation, government tax support in depreciation and new construction, government regulation, control, and support of farmers and vital atomic production, all these are phenomena of the last thirty years.

Co-operatives have been ventured upon as an attempt to overcome the selfishness, waste, and inequities inherent in the methods we use to distribute our commodities through numerous "middlemen." In farming and dairying and many other lines profits have flowed directly into the hands of producers. Credit unions among workers, and even in churches, have sought to bring to members needed loans at less than usurious rates, to again avoid the high costs of borrowing capital.

Our Prosperity

In 1954 the American people held almost \$210 billion in such liquid assets as United States Bonds (\$62 billion), savings accounts (\$68 billion), checking and currency accounts (\$55 billion), and building and loan shares (\$25 billion). These record high totals in a year of slight recession have been increased since then.¹² Yet how many opened their

¹²*U.S. News and World Report*, November 1954; *Newsweek*, September 1955; *New York Times*, November 1955.

purses to give more to the Lord's work? How many confessed to our good and gracious God that "He has not so dealt with any nation?" (Ps. 147:20.)

These figures must be balanced against a consumer debt which has reached perilous peak levels also. In March 1955 the New York *Times* reported that Americans were living too much "on the cuff." Consumer credit totaled over \$30 billion of a personal income of \$267 billion for 1954 as compared with \$16 billion in 1940. Home mortgage loans soared to an additional \$80 billion over against only \$17 billion in 1940. Installment credit for auto loans, home repairs, and personal loans totaled \$24 billion over against \$5.5 billion in 1940. Finally, noninstallment credit totaled \$7 billion versus \$4 billion in 1940. This consumer credit and debt has increased buying power, helped our mass production, distribution, financing, and mass-profit economy. But for how long? Is it a healthy or artificially and dangerously high credit system? Can we with impunity mortgage our needs and the future of our country, through an ever greater national debt for our descendants to pay? Fortunately about 57% of the American families owe no debt at all.

The gross national product has grown to \$365 billion, and, according to President Eisenhower's 1955 Economic Report, a \$500-billion economy by 1965 is being forecast. Perhaps this sum won't be attained. If it is, is it socially and morally desirable? We must face the question: Shall we work to live or live to work?

Shall we work, not for our own needs but for the needs of fully armed government in a hostile world? Shall we consume more to prevent unemployment in the absence of another war? Can we satisfy the needs of disciplined desires through a shorter work week and an increased leisure, or must we once again experience the sadness and sorrows of violent unemployment? Such questions hit home for all people, for families and social groups, for churches and schools.

Rich and Poor with Us

We come upon another of our problems, which may be one of our great weaknesses. We are a country richly blessed in material resources; richer than any other nation on earth, with superb production, manufacturing, and distribution facilities. Yet, with millions on relief and unemployed, we killed pigs and plowed under potatoes, limited cotton acreage, and did not know what to do with commodities twenty years ago. Today we still stockpile butter in caves, allow wheat to rot or be stolen while in storage, while millions are starving in India and other lands and our own people are subjected to high, inflationary prices. Clothing which could be sent to Europe and Asia is left rotting because of red tape and inefficiency. The coal markets dwindle while coal prices remain so high that foreign competitors can take over our markets and unemployment spreads in the coal regions. In December 1954 unemployment reached three and a half million. During 1955 and 1956 it was reduced to 2,200,000. (*New York Times*, Sept. 30, 1956.) What is to happen when the 50% of our national budget used for military expenditures is to be eliminated as a source for continued production activity? Here we see the artificial structures, perilous competition for greater profits, and the instability of much of our economy.

Theodore Quinn, by 1935 a vice-president of the General Electric Corporation, and at that time in his early forties, resigned his position with the company because, as he said, "I began to realize that I was serving no socially worthwhile purpose in helping a giant to become even bigger." In his book *Giant Business* he condemned the 58 billionaire corporations (now grown to 70) for throttling the private-enterprise system in America. Where industry and business forgot their public responsibilities, co-operation, and the service motive for the welfare of all the people, and seek, by winning in competition, merely greater profits and greater plants and greater power,

they become as materialistic as any other materialistic society and economy.

Of course, the unequal distribution of wealth and property is due in part to the work and attitudes of people; contingent upon their activity and avarice, interest and industry, or their wasteful, lazy, and shiftless nature; upon extravagance or carelessness, upon thrift or careful stewardship.

On the other hand, with equal efforts in the same job, some, though they are of the same age and have the same type of house and family, will become richer, and some poorer— inexplicably. Not even those of equal or superior talents and opportunities will become equally rich. God will continue to make poverty and riches serve His purposes. Man proposes; God disposes.

We must confess with David, "Both riches and honor come from Thee, and Thou rulest over all" (1 Chron. 29:12). But the poor should not feel that their poverty is of necessity an evidence of God's disfavor; not even when they have become poor as did Job, who lost all he had (Job 1). The Widow of Zarephath received divine help after she helped Elijah (1 Kings 17:8-16). God does not look upon the outward appearance but upon the motivation. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not" (2 Cor. 8:12). Nor should the rich think that they are wealthy without God's blessing, or that they have a higher standing before God just because they are rich, or that they are sole owners of their wealth, which is but a sacred trust for which they will be held accountable. Therefore theirs is the greater weight of responsibility to do what God requires. (Is. 3:12-26 and 66:1,2.) "Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

Great contrasts and ostentatious wealth tend to destroy social and national solidarity and fellowship, undermine broth-

erhood and equality of opportunity. It would be folly to try to eliminate differentials in wealth and endowments, and quite impossible because of variations in service and function, aptitude and ability, of individuals and groups, and because of the need for incentives to initiative. The Scriptural prescription is a voluntary and generous sharing of earthly goods.

Property and the State

Although property belongs to the natural, temporal, material world and the state has the power to set up authority over it and economic systems to regulate it for the common good, the church and, above all others, the pastors and teachers in society must give proper guidance and appraisals of values as their prophetic and pedagogic contribution to proper use, on the basis of God's truth, of property and wealth in justice and love for the welfare of all of society. The church and the community for centuries carried on humanitarian and charitable work and have advocated a wider sharing of material goods, especially for the alleviation of poverty and distress. This voluntary form of wealth distribution should increase on the part of workers and industrial groups.

Sadly, however, we must state the facts as we see them. Many in labor and industry are opposed to atheistic communism, not because of its godless nature, nor because of its materialism, not because of its negation of every human and decent value, nor because it misrepresents truth, but because, and only because, it threatens their own control of property and possessions. To many who are slaves of mammon, their possessions are the ultimate and only security for this life. They ought to take warning from the parable of Dives, who was lost eternally, whereas Lazarus, though a poor wretch on earth, attained the glory of heaven (Luke 16:19-31).

The possession and use of wealth and property affects very directly our spiritual life and labor in the Lord. It plays

a great role in the support of missions, schools, and charities. Much indeed depends on good stewardship. On the other hand, miserliness, usury, greed, selfishness, and covetousness work havoc and destruction. Hence the church is and must be concerned with stewardship. We have, furthermore, an obligation these days to the poverty-stricken, afflicted, and persecuted, to the substandard economic groups, to the poor in our own land of abundance, and to the unfortunate in all the world. Our love must embrace them all. We must not only arrive at an ethic but also learn to practice a correlated life of love and charity in the use of money and property as a mark of discipleship, which shall be reviewed before our eyes at the final Judgment (Matt. 25:31-46).

It Is God's Trust!

Finally, the property and wealth we have must be given up again into the hand of our Creator. As Christians we are ready to give it up at any time when God demands it. Are we ready to give it up now as He has need of it for His own? "Set your affections on things above, not on things on the earth" (Col. 3:2). St. Augustine wrote: "Thou hast made us for Thyself, O God, and our hearts will never rest until they rest in Thee."

There is, then, a final arbiter, accountant, receiver, and absolute owner of all we have. No ownership, public or private, corporate or governmental, which is claimed by so many today, is absolute. We are the stewards of God. "The earth is the Lord's and the fullness thereof" (Ps. 24:1). "You shall bless the Lord, your God, for the good land He has given you" (Deut. 8:10, RSV). "All things come of Thee, and of Thine own have we given Thee" (1 Chron. 29:14).

We give Thee but Thine own, whate'er the gift
may be;
All that we have is Thine alone, a trust, O Lord,
from Thee.

"If, then, you have not been faithful in the unrighteous mammon, who will entrust to you the true riches?" (Luke 16:11, RSV.)

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CHAPTER VII

Work and Wages Provide Rest, Retirement, and Leisure

*"There remaineth, therefore, a rest to the people of
God . . . Let us labor, therefore, to enter into that rest."*

HEBREWS 4:9, 11

A BRITISH PLAYWRIGHT has said: "A day's work is a day's work, neither more nor less, and the man who does it needs a day's sustenance, a night's repose, and due leisure." Rest, retirement, and leisure are almost indissolubly connected with all other labor and management problems. In work, as in music, the rests are as important as the notes. There must be rests at least at the beginning and the end of a piece of music or a period of work. All work and no play makes for dull work.

Not many specific precepts for leisure activity are to be found in the Bible. However, the Bible provided for one day in seven that was to be devoted to rest and worship. In God's program and plan for us we should have time to pursue some avocational interest, something worthwhile to occupy ourselves with in useful and enjoyable fashion when off our regular work or job. In Bible times work was done during daylight; the nighttime was for rest. Perhaps the patriarchs lived longer because they had no artificial light and few aural and visual distractions to keep them from vital

sleep. The day of our ancestors was divided into approximately two twelve-hour segments of work and rest, though not work and rest exclusively.

With the invention of artificial light and the development of new evening entertainment, with increased mobility and more rapid communication, our leisure time can be put to a great variety of uses. But even with the new seven-or eight-hour workday, life continues with its rhythms of successive work and leisure and rest during the twenty-four hours of a day. How long these three periods are to be, and of what nature, is an increasingly absorbing study. Not even the crassest activist or materialist will demand that we work without any periods of refreshment, meditation, prayer, and worship. Christians know that God loves the rainbow as much as the laboring sea, the quiet tides as much as the roaring waves, and that the ground of the fields must lie fallow for a time to be really productive.

Recreations of Jesus

Jesus had time for leisurely meditation, prayer, purposeful rest, and wholesome social recreation. His ministry began at a marriage feast (John 2:1-11), where He provided the best wine. When, upon being called to discipleship, Levi made a feast, Jesus did not refuse to go. He attended even though He might have known that His enemies would accuse Him of eating and drinking with publicans and sinners (Matt. 9:11 and Luke 5:29). He visited with Mary, Martha, and Lazarus at Bethany (John 12:2). He journeyed and taught in the streets of Jerusalem and the towns and villages of Judea and Galilee. He went up into the mountain for rest, refreshment, and prayer and down to the Sea of Galilee to observe fishermen and sailing. He observed and reveled in His own and His Father's world with all its natural beauty as He walked the fields and dales.

Our use of leisure may be as determinative for faith and Christian growth, for life and stewardship, as our work in our calling. There is a great waste of time, talents, and treasure, of functions and capacities, both private and social, because people lose sight of eternity. Again, one person may use his leisure to good advantage, while another's hard work is sheer waste because it is of the wrong kind. Our time may be divided into three segments: eight hours of work; eight hours of sleep, eating, washing, and cleaning; and about eight hours of leisure, or free time. What do we do with this last period of time?

Our Leisure Time

Our eight or more hours of free time are divided into periods of (1) play and recreation; of (2) physical and mental development and self-improvement; of (3) social and religious pursuits. For a well-balanced life a person should devote ample time to each of these classifications. Church and religion ought to come first.

The pain or pleasure we derive from our leisure will determine its value. A grueling tennis match may be worse than a day's work if you derive no pleasure from it. However pleasure must be of the right sort. An act of sinful pleasure can ruin us not only for a day but for a lifetime. On the other hand, during free time work can be positively pleasant and refreshing, so that we gladly continue in it until fatigue of mind and body forces us to rest. Happy the person with a hobby that is at the same time profitable and contributes to a more abundant life.

Only free workers, free in both labor and leisure, can attain the measure of happiness intended by God. Perhaps the greatest illusion under communism is that there can be real freedom, real rest and relaxation under the strict surveillance of secret police or under the hectic production norms forced

upon the people. The best witnesses to this fact are the millions who have fled communist-dominated countries to again breathe the air of freedom.

The Work Week

The forty- or thirty-five-hour week, which has benefited the industrialist also, has given us many more hours of leisure for useful activities or for mischief. As a result, too many unresourceful people are bored these days, having nothing to do. An idle mind is the devil's workshop, but a busy life for Christ can through faith in Him bring eternal blessing. Now we have much more time to devote to church and community. Thomas More in his utopian visions saw a work week of six nine-hour days or of an aggregate of 54 hours. We have long since passed that point in our country.

According to Twentieth Century Fund statistics in *America's Needs and Resources*, the work week has been reduced from

78 hours a week in 1840 to 68 hours a week in 1850;
60 hours a week in 1880 to 53 hours a week in 1910;
42 hours a week in 1940 to 39 hours a week in 1950
and to 35 hours a week in 1960.

Labor leaders demand a shorter work week, especially in times of unemployment. However, it cannot be diminished indefinitely. If, as predicted, the labor force will in future be smaller than the demand; and if production of food, clothing, and appliances needed in many new homes, of automobiles and other useful goods is to increase, then not much less than a thirty- or thirty-five-hour work week will be necessary to keep our standard of life on the present level. Some students, however, feel that, with automation lightening our burdens of work, we may be able to do very well with 25 hours of work a week spread over five five-hour days. Most of

us admire the hustler and go-getter today, but in view of the many heart failures there is a nostalgic yearning for the more languid life of yesteryear. The crackerbox whittler said: "Life fascinates me as it rushes by. Understand, I like work, but it is most interesting when I can sit for hours resting and whittling and watching others work." Men who retire from work soon feel bored and seek something to do.

Everybody should have an avocation. Can there be a better one than public service? We need more workers in church and community to help carry on the greatest work on earth, the salvation of souls. To this great work and the service of our fellow man in general we should give more hours each day on a voluntary basis. Why must the church receive very few of these hours of purposeful Christ-serving activity, mere crumbs, as it were, from the table of the worker's life? The experience of many pastors has been that in times of adversity or depression there is a greater desire to serve God than in times of prosperity, when too many forget their Christian obligations of stewardship of time and talents.

The devil was sick, the devil a monk would be,
The devil was well, the devil a monk was he.

The question of Sunday work looms large during this year 1956 where there is large-scale, three-shift, heavy industry. Some labor leaders in Steel are trying to abolish it. Since the last war other industries, for the sake of continuous production and profits, have impinged on the seventh day of rest with round-the-clock operations. Sabbath rest was a humanitarian requirement in Old Testament Law (Ex. 20:10). In the New Testament dispensation of grace the Sabbath was abolished . . . but man still needs the rest of at least one day in seven. Jesus, the Lord of the Sabbath (Mark 2:28; Luke 6:5), has not burdened us with unnecessary restrictions and laws. Man is permitted a wide latitude of service and ac-

tivity any and every day so long as he is mindful of the principle: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). Why do some industrialists continue to disregard the spiritual aspirations, Sunday worship, and the needs of the souls of men?

Double Standard?

It would increase the profits and the production of the industrialists and benefit them in other respects as well if they would seek to satisfy the needs and aspirations of the souls of their men by allowing them free time on Sunday for worship and Christian service. Besides, it would serve to stem the rising socialist tide. Why, then, don't they do it? Do they fail to see that these needs can be satisfied through public and private worship, Bible study, meditation and prayer? If the souls are to be fed with the Bread of Life, services and meetings must be held, for which there is little time or opportunity on weekdays. Why, then, must some capitalists force men to work on Sunday while giving them time off during the week, even in times of curtailed production? For many laborers in America there is no real seventh day of rest. Of course, the church may try to accommodate itself to such Sunday work, but the most sensible arrangements for men who must work three shifts in mine or mill are often ruled out by the insane desire for greater profits through superefficient production.

The disaffection of Christian workers is intensified when their employer passes by the church on Sunday morning on his way to the country club while his workers are on their way to the shop, factory, or mine. From an air-conditioned office he must go for a jaunt into the mountains or to the sea-shore, to get away from the grime and Sunday smoke, but the employee must stay behind his bench or tool and cannot go to church. Such conduct breeds candidates for socialistic ide-

ologies. The church is still the greatest bulwark against godless, atheistic communism. It merits the full co-operation and support of industry. "The laborer deserves his wages" (Luke 10:7, RSV). He also deserves a chance to do his spiritual work and duty. He is entitled to the opportunity to preserve his social status and stature in his religious community and to feel that his work is appreciated and merits the same privileges as are granted foremen, supervisors, and managers. To both employer and employee the Lord says: "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you" (John 6:27, RSV).

Some employees, of course, have greater advantages than others in recreational facilities and in the treatment they receive. A pharmaceutical plant owner in Richmond, Va., took his family and a hundred workers to Miami Beach last winter for a four-day vacation at a cost of \$25,000. Such sharing, although impractical and unwise in the eyes of many a hardheaded employer, will surely pay dividends in better human relationships between employer and employee. The International Business Machines Corporation at Endicott, N. Y., provides four country clubs for employees, with golf courses, gymnasia, bowling alleys, softball diamonds, tennis courts, swimming pools, and rifle ranges at a cost of one dollar a year. The Eastman Kodak Company of Rochester, N. Y., and the National Cash Register Company of Dayton, Ohio, provide parks, pools, and recreation buildings for all workers. Standard Oil of California and Detroit Edison provide employees' boat and yacht clubs. The Firestone Tire and Rubber Company of Akron, Ohio, prepares plowed and fertilized land and gives seed for its gardening club. Bowling teams, softball, baseball, golf, and basketball programs, are sponsored by numerous companies. Altogether more than \$800,000,000 is spent on employee recreation with profit to

employer and employee. This is indeed a great advance over the old cold-water flat and the slums and sweatshops of fifty years ago. But these roseate conditions are not universal.

Working Out Our Leisure

We must develop our ethics of leisure-time activities for all our people. The after-work time, the vacation period, enforced idleness or unemployment, the time lost through hospitalization and sickness, and old-age retirement require a great deal of study and programming in their relation to the worker and employer. Who is responsible for unemployment, community recreation, medical and surgical attention, retirement plans? The employer or the family? Society or the state? Labor groups and industry, the government, public and private social and welfare agencies, and the church are becoming more interested in the solution of these questions and problems. The social-security and old-age assistance programs, recently extended to cover more people, coupled with advances in gerontology and geriatrics, have helped to lessen the burdens of the aged and the retired worker.

About twenty million of our people will enter hospitals this year and pay almost five billion dollars in fees and charges. The hospitals and rest homes, health, medical, surgical, and hospitalization insurance, have eased the burdens of sudden and prolonged illness, but they are not yet adequate for the need. Unemployment insurance and compensation has lessened the difficulties connected with involuntary leisure; however, we are lagging behind some European countries in these programs. Denmark, Norway, and Sweden have had such advanced legislation in effect for more than thirty years. These predominantly Lutheran nations are showing the way also in social advances. In some emergencies such nation-wide agencies as the Red Cross and as those under Community

Chest auspices have helped many families in distress. Has the church therefore disclaimed responsibility? Not at all. It is especially at times of crisis that the church has come to the rescue.

Christian Charity

What has the church done? What is it doing in these fields? The great works of charity, both institutional and functional, which it has initiated and carried out throughout the centuries, cannot be lightly overlooked. Moscow's *Pravda* admitted long ago: "Christian charity, which means kindness to all, even to one's enemies, is the greatest enemy of communism" (May 30, 1934). The church's works of Christian love, which crass and ungodly materialists decry as a poor way of dealing with labor and social problems, constitute a glorious chapter in the history of the Christian era. But new and better chapters must still be written. How much shall we do? Has the church done its full share? How can we co-ordinate Christian ethics with labor and industry, sociology, and philanthropy? How can we exploit our leisure to improve the lot of our fellow men? We are prone to be too much concerned about racial and social differences and fail to see the needs common to all mankind. From different countries and nationalities we have come into this melting pot. Should it not be all the easier for us to live and play together for our common good?

Pleasure, rest, and recreation play a significant role in life. They are, in fact, indispensable. They are aids for self-education, for self-expression, for the attainment of poise and social adjustment. They reflect our basic Christian faith and attitudes, our judgment of values, our hopes and aspirations. You can learn much about a person's religion in a quiet conversation over checkers or while watching a baseball game with him. We must of course guard against the

abuse of play and pleasure. There is such a thing as pleasure-madness and excessive indulgence in play and entertainment. One should, for instance, not become so addicted to television as to neglect one's duty over it.

True and False Leisure

It is imperative that we consider what our leisure does for us or what we do with our free time. We must take into account the advantages and disadvantages of the use we make of our leisure. We should use it to educate ourselves for future usefulness, for learning new occupations and skills. A person is not investing his time wisely if he prefers "canned" or synthetic amusements, such as are offered by many theatrical and sports events, to self-expressing, personal-activity, and cultural pursuits. The enterprises that sell entertainment and attract pleasure-seekers have done much good to both our workers and our economy, but there have also been bad features connected with them. The multibillion-dollar movie, television, and sports industries have drained away many dollars which should have been spent for the good of the family, society, and the church. Aside from the loss of time to which they gave occasion, they pandered to vices that caused much grief not only to individuals but also to the home, the church, the school, and the community. Must we not be filled with apprehensions in view of the widespread misuse of leisure, the abuses inherent in low-level entertainment, the degeneracy fostered by much of our sporting crowd? Must we not become alarmed at the encroachment of amusements and recreations upon the virtuous kind of life that sanity demands?

Again, what good can be said for the false values inherent in the "man of distinction" liquor advertising or the blatantly false claims of cigarette and perfume hucksters? The glorification of the sports idol and the temptation to get rich quickly

at such "sports" as horse racing or boxing, with their attendant gambling, are a blight on our culture and a denial of everything they profess when indulged in by Christians. More millions of dollars are spent in such pursuits than are given to ALL educational, charitable, and religious needs each year.

The correlation of work and wages, rest and leisure, recreation and wealth, demands more thoughtful consideration for the welfare of individuals, our society, and nation, and of men and women yet unborn. Sociometric standards and studies may establish and ascertain facts, but motivation must be given by the church, and application of divine truth must be made by the pastors and teachers.

Freedom and Security

Our social programs have made great advances, but the real problem of our day is this: How can we gain in freedom and security without killing initiative and destroying a sense of responsibility in a money-minded, pleasure-seeking generation? We need moderation and balance in choice, but, above all else, a desire for the good, the beautiful, the true, the honorable, the pure, the holy, the gracious, and the lovely should dominate our thought and actions (Phil. 4:8,9). We are called to live not to the flesh but to the Spirit also as far as our recreations are concerned (Gal. 5:16-24). Our daily life and leisure moments belong to God and our fellow man, whether we are rich or poor. We should be imitators of God (Eph. 5:1-20). The stewardship of our leisure can prove our Christian faithfulness as well as condemn us now and on Judgment Day.

How long and how hard should a man work before he can take his ease? The "eager beaver" sometimes accomplishes very much good as an individual. But with work rates and norms set objectively, such a person in an assembly line may need to do battle between his conscience and his

love for a fellow worker who may be faster or slower than he. Shall he work as hard and fast as he can and stay ahead of the workload or rest and take it easy so as not to antagonize others? How much time is to be permitted for personal needs, dressing, coffee breaks, lunch, and rest periods? Must all workers retire at sixty-five regardless of their mental and physical fitness to continue on the job?

All these are problems connected with work, rest, leisure, and retirement, and they are frequent causes of industrial friction. They must be solved on a common-sense basis. Basic Christian and human considerations must outweigh all machine and production schedules. The aim must be to preserve worker effectiveness and satisfaction, to lessen friction, to relieve the worker of anxiety concerning his own well-being and his family's. Since his home and family life are very dear and close to a worker, the employer should give him every help and assistance to attain a happy family life. Yet how many a wife must grieve over that new secretary's cavorting with her husband at the notorious year-end office party? How many laborers are needlessly subjected to disappointments or to worry about keeping a job and supporting a large family on meager wages? Real or imaginary concern and worry in work and leisure has filled the institutions for the mentally ill. In this area remedial measures are highly desirable.

It is not the work but the worry
That makes the world grow old.
That numbers the years of its children
Ere half their story is told;
Oh! 'tis not the work but the worry
That breaks the heart of man.

Blessed is the man who can trust and rest in the Lord!

Retirement and Age

To be able to rest on the grace and mercy of God is especially necessary for those who have finished most of their lifework and have gone into retirement. More and more of our people live healthy lives for ten to twenty years after they cease work. Often they are old in body but young in spirit. Oliver Wendell Holmes, the nonagenarian Justice of the Supreme Court, testified: "To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old." Thomas G. Masaryk, Jan Smuts, and Henry Ford could work effectively in the political and industrial fields when they were past seventy years old.

What program have we provided for the aged among us? Have we utilized their still unspent energies in the service of the church for the glory of God? Old Simeon and the prophetess Anna should be fine examples for our pensioners. With the breakdown of family relationships, there is little room for the old folks in small homes and apartments. Too often our hoary-headed members must seek help in strange homes; forgotten, neglected, and almost despairing for the lack of interest in them on the part of ungrateful children, unheeding society, and sometimes forgetful church members.

The social, psychological, emotional, religious, economic, and personality factors in retirement practices and programs are being studied today more than ever before. It has been determined that the extraeconomic values give greatest meaning to postwork leisure, among them being the religious and social-familial.

More Aged People with Us

Retired people in 1890 numbered 31 per cent of the male population over 65. This was one per cent of the total male population. In 1950 this group made up 58 per cent of the male population over 65; four per cent of the total. Rela-

tively greater growth was noted in the number of retired women workers. One in five gets an old-age Government pension, and one in four gets social-security benefits. Eventually three out of four will get such help.

Retirement leisure will not be a luxury but a common fortune or misfortune, a blessing or a burden, for most of us. The young man's dream of retiring on \$300 a month and traveling from fishing hole to bathing beach in strange and exotic lands may not be the old man's reality. Retirement brings a new way of life, and eight or more hours must be filled with new activities and patterns in social relationships. If a man or woman can get the satisfactions which were previously gained from work, retirement may become a boon.

By 1975 there will be about 18 million persons over 65 in our land. Their economic cost to the country will increase, but the spiritual benefits to be derived by and from these folks in the church can be gratifying. We must intensify our interest in the religious welfare, the social participation, creative self-expression, and zestful life activity for these older workers and church members. Substituting milder forms of work and recreation will mean that the church leaders and members must learn new adult crafts and arts, provide wider facilities and conveniences adaptable to the aged, and give greater aid where needed to arouse and hold the interest of the aged. Organization of 65-plus clubs and societies in our congregations should be placed on the same level of interest and support as our children's, youth, women's, young married couples', and men's programs. The continuing interest and assistance of these older, mature members may be one of our most worthwhile assets.

The chronically ill, numbering about 23 million in the United States, are often forced to leave their work and endure long-term hospitalization and prolonged care by their families. We have many ethical problems with the often-practiced de-

ceits connected with the admittance of sick and aged folks into overcrowded church and state, public and private hospitals, nursing homes, and homes for the aged. Frequently the young people fail to provide a home for their aged relatives when they need extended care. The result may be that the government will be forced to provide social-security institutions to take care of people living on social-security money. The churches, with the help of unregimented labor and industry, should provide, in a free economy, such needed facilities.

We need, above all else, to re-emphasize the Fourth Commandment injunction of love toward parents and grandparents. With greater love, many of the needs of our aged will be met by families at home. They will provide not only the necessary economic security but also the companionship and the fellowship of co-believers. The church will also, as it has in the past, provide more institutions for their care in a Christian atmosphere. Our fathers and mothers may then more frequently and joyfully sing the Song of Simeon: "Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all people" (Luke 2:29-31). May both our young and healthy people and our ill and aged believers know the comfort of the Lord's salvation!

Shall we value more highly heirlooms and antiques and monuments of the past than we do our older, retired Christian people?

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CHAPTER VIII

Labor and the Labor Unions

*“Doing the will of God from the heart,
rendering service with a good will as to
the Lord and not to men.”*

EPHESIANS 6:6, 7, RSV

*“And whatever you do, in word or deed,
do everything in the name of the Lord
Jesus, giving thanks to God the Father
through Him.”*

COLOSSIANS 3:17, RSV

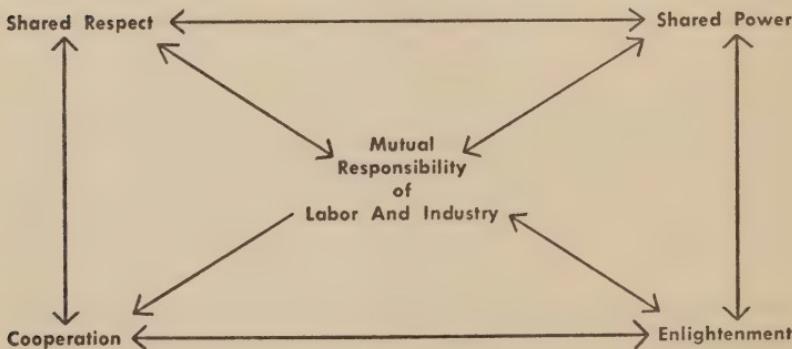
AS AN ECONOMIC AND social institution, the labor union must come under the critical purview of public and industry, church and society. Its objectives, standards, attitudes, judgment, and activity cannot be accepted out of hand or rejected in a cavalier spirit. The right to organize into unions has been granted by Congress and favorably reviewed by the Supreme Court. The process of collective bargaining has likewise been extended since the passage of the Wagner Labor Relations Act and its modifications in the Taft-Hartley Act.

Complicating the management-labor problems of our day are the strong views held by some people concerning labor unions, their leaders, and the two major labor-relations laws of 1935 and 1947. The labor ethic as viewed by some labor leaders and labor opponents is often unchristian,

merely pragmatic or opportunistic, and far from the Christ-centered Gospel dynamic in practice. Although we cannot expect the labor movement to react to Christian stimuli and motivations, the individual Christian members in organized labor unions should let their light shine in union circles.

Wherever labor has organized, it has brought about an increase in wages, has gained fringe benefits, and has improved working conditions, sometimes by negotiations, at other times through various means of protest against prevailing conditions. Since labor unions have achieved greater power and status in relation to the general economic picture, their aims and achievements must be subjected to the same scrutiny which is being given other institutions, with due regard for the public welfare in the total economy.

UNION-MANAGEMENT COOPERATION



Status for labor is important. In the expanding and growing stage, about twenty years ago, labor sought recognition and power. Now it wants prestige. When labor and industry begin to share power and respect, as they are gradually doing, we can hope for more co-operation and enlightenment in their relations. Shared power and respect, with

continued co-operation and enlightenment, will make the solution of each other's problems easier.

Churches and Labor

Although the aims of labor unions are sometimes identified with Christian life goals, there has been a wide divergence from Christianity in practice. Manifestly, to cite an example, the selfishness and authoritarianism of a John L. Lewis, who desires to have absolute control over the coal industry, cannot be reconciled with Christian morality. But in the long run such selfishness always loses out.

One of the reasons why some people have a dislike of labor leaders is that they regard most of them as a special group of foreign agitators. It has been shown, however, that although they are a special-interest group, nine tenths of all labor leaders are United States citizens by birth. Having come into their majority only in the last twenty years, most of the unions have some undesirable elements in positions of leadership as well as some unsavory racketeers. But those under Communist or other foreign leadership and control are very few indeed.

A study in 1946 showed that among the leaders of the American Federation of Labor and the Congress of Industrial Organizations, nine tenths were members of a church, while only 60% of the population of the United States held such affiliation. Among the top 200 leaders in AFL and CIO Protestants numbered 51%, Roman Catholics 35%, Jews 4%, and nonchurch members 10%. Frequently in our churches labor leaders are looked down upon while industrialists are easily accepted socially.¹⁸

In the past few years labor leaders have negotiated more than 100,000 collective-bargaining agreements without strikes

¹⁸*Public Opinion Quarterly* (1946), pp. 158, 175.

in 98% of the cases. The use of the strike as a weapon against recalcitrant employers has been diminishing.

Nevertheless, church leaders and labor leaders are too often strangers to one another; they ought not to be. John Ramsay, presently a CIO organizer and active Presbyterian in Atlanta, seeks to reorientate labor people to the church as well as bring the church to better understanding of labor's concerns and feelings. With many other church leaders in the labor movement, he feels that the first responsibility of the church is not to fight on the side of labor or to whitewash labor leadership or membership, but to be better informed, working on a friendly basis in and with organized labor. Such well-known persons as Al Whitehouse, Dwight Bradley, Kermit Eby, Alfred Hoffman, G. A. Dash, Ellen van Riper, and Lucy Randolph Mason have effectively bridged some gaps between the churches and labor unions. The National Religion and Labor Foundation has done much in this respect.

Labor Status

Labor unions have become recognized as needed balances to industrial groups as a result of having banded together on an industry-wide basis, after long uphill battles for recognition. They are now respected occupants of tenable positions. Christian pastors in industrial areas are closest to the centers of labor organization and activity. Their church members have been enrolled in labor unions by the thousands, so that these pastors have come to know the good and the bad side of labor organizations. And they report with amazement that great strides forward have been made in building good relations between the leaders and the rank and file.

Labor unions may often be undemocratic. They may have restricted-admission requirements. Their officers may be entrenched in great power and in the possession or con-

trol of unlimited funds. Yet they strive to preserve discipline and conduct monthly meetings, with an attendance no worse than many other institutions experience. They do not compare too unfavorably with the industrialist leaders against whom they are pitted in negotiations. They are not the anarchistic boors they are caricatured to be. Even though there are some leaders and members of unions who do not fit into this picture, this is no reason for Christians to withdraw from labor unions. Church members should rather become active and forceful members and leaders in such organizations. Two Lutherans of St. Louis in the communist-dominated United Electrical Union, Ernest Stuebinger and Adolph H. Meili, a former pastor, fought the communists within the union, through active, alert, and consecrated activity in the years 1946 to 1949, when fighting communists was not popular. "They put the communists on the run."¹⁴

Organized labor has grown from a low of three million members in 1933 to more than sixteen million in 1955, and has come to be a balancing check and power to organized industry. Labor union organizations are comparable to one of our branches of our government of checks and balances in a tripartite governmental structure. Industry, labor, and the public can well serve the same purposes in the economic sphere which our three branches of government fulfill in state and national affairs. It follows that organized labor and organized industry must in their planning take the public into account. Capital and labor are not at opposite poles but part of a single system, members of one body politic, often members of the same church body and congregation. They should complement each other.

As industry looks to its investors and boards of directors, so labor looks to its union leaders and national councils for advice, guidance, and leadership. The church can be help-

¹⁴St. Louis *Lutheran*, September 3, 1949.

ful in guiding leaders and laborers into the life and way of Christ, working for total commitment to Him. To reconstruct and regenerate our economic structure, we must let the Holy Spirit reconstruct and regenerate the individual employer and employee. Good men make a good society. Once Christian principles have taken hold of their thinking, and the spirit of Christ gives proper motivations, men in labor unions will seek to preserve an atmosphere of partnership and peace, working in all patience toward co-operation and conciliation. Only then can we prevent the individual workingman from becoming a "mass man," conscious of no status or stature, subject to a "herd psychology" and the skillful but lying propaganda of socialism, communism, or materialism.

Women Workers

Whatever applies to men in the labor force applies to the work of women also. The same goals, aims, principles, and practices are valid for the distaff members of the human race as they increasingly go forth to work outside their homes. In 1956 about 31%, almost a third of the female population of the United States, or about 21 million women, were job-holders, according to the Women's Bureau of the Department of Labor. Women outnumber men in our country, control more money, and have more leisure than most men. They have entered both civilian and military occupations. The statistics of a half century exhibit considerable increases in the total number of workingwomen and in the proportion of workingwomen to the total labor force. In

- 1900: 20% of the women worked, 18% of labor force
- 1920: 22.7% of the women worked, 20% of labor force
- 1950: 28.6% of the women worked, 30% of labor force
- 1956: 30% of the women worked, 33% of labor force

Most of the women work between ages 14 and 25 (47.8%). By age 40 only 27% work, but after the age of 60 we still have 16.8% at work. More and more married and unmarried women work outside their homes. Very little study has been given to the advantages and disadvantages of Christian mothers following through on their professional abilities and careers. The largest number of women workers are clerical, but the second largest group are employed as semiskilled factory workers and operators. The church must realistically face the phenomenon of so many women working full time. As the younger families moved from farm to city, a great many women found new opportunities during the wars for work outside the home. Many were reluctant to give up the added and needed financial support for their families.

Many women enter the professions and develop special skills as they increasingly complete college education and go into special training or graduate study. As teachers, laboratory technicians, dexterous small-parts and machine operators, salespeople, lawyers, researchers, doctors, and secretaries, women want to use their God-given talents for the welfare of mankind. Then, too, the washing machine, vacuum cleaner, electric range, automatic driers, together with outside laundry and bakery sources, have made women's work in the home easier. As the children grow up and assist in the home, mothers return to the labor force. In future, the main additions to the supply of workers will come from the ranks of women. In reality we face a labor shortage rather than unemployment in our nation because more men are going to college and the military services.¹⁵

¹⁵Paul Hencke, "Industry Will Need 2,000,000 More Women," *Nation's Business*, XLIII (July 1955), 54, 55; Peter Henle and Nancy Pratt, "The Woman Who Works," *The American Federationist*, LXII (July 1955), 20-22.

Levels of Income

When the required income for a family of four, five, or six members should be at least \$4,500 to \$5,000, many families feel the need for an additional pay check to attain this minimum. Only 1.6 million family units in the United States get more than \$10,000, while 39.4 million get under this sum. Thus, because of need in at least one third of the families in the United States, a second member, usually the wife, works full time outside the home.

Government statistics give this breakdown of family income in 41 million family units:

3.5 million get under \$ 1,000			
4.4	"	"	2,000
5.8	"	"	3,000
7.7	"	"	4,000
6.3	"	"	5,000
4.9	"	"	6,000
3.1	"	"	7,000
3.7	"	"	10,000
<hr/>			
39.4	"	"	\$10,000

1.1 million get from \$10,000 to \$15,000

.5 million get \$15,000 or more.

(1.6 million get over \$10,000).¹⁸

Labor History

The interesting history of labor unions dates back to the year 1825, when the first labor party was organized in Philadelphia. The first large craft and trade unions resulted from the industrial revolution, the factory system, and higher

¹⁸Current Population Reports, Consumer (U. S. Department of Commerce, April 27, 1954).

economic standards of workers who sought the leisure which was permitted to industrialists. The growth of labor organizations placed workers in a better position to contend for their rights and needs with employers. Mechanization, the assembly line, mass production, and urbanization speeded up the growth of industrial organizations and labor groups. The modern labor unions should not be identified with the medieval craft and merchant guilds, except for the journeymen. These were not unions of laborers but combinations of employers who sought to protect their markets. They resembled our manufacturers' associations more than labor unions.

In Colonial America and in the South, slaves and indentured servants were the laborers in shops, manufactories, and on plantations. The first large organization of labor centered in the National Labor Union, a reform movement, which lasted from 1866 to about 1872, when it disbanded.

The greatest influence in the organization of labor in the nineteenth century was wielded by the Knights of Labor under Terence V. Powderly. This was a secret society with oath and ritual, mainly to protect members from their enemies who sought to infiltrate and disrupt their activity. Organized in 1869, Knights of Labor membership rose to more than 800,000 in 1886. By May 3, 1886, the date of the Haymarket riot (Chicago), employers had become resolute in their opposition to any organization of labor. The violence of the Pullman strike in Chicago set most of the public in opposition to this organization of labor by the middle 1890's. The churches, through their leaders, inveighed against the Knights because of their secret oaths, the binding of consciences for action which might not have been consonant with Christian morality, and the extremist courses often taken in disagreements. The negative decisions of the courts also came down forcefully upon the heads of labor. The objections voiced

against the Knights of Labor more than fifty years ago are no longer tenable with regard to the new unionism, although such actions as violence during sit-down strikes, or the calling of strikes for minor reasons in the past two decades, did not help the cause of labor. The Knights declined in membership and activity at the turn of the century and disbanded in 1917.

The AFL

The American Federation of Labor was organized at Columbus, Ohio, as a craft union in 1886. Samuel Gompers was its leader for many years, but it was John Mitchell who led the 1892 Homestead, the 1894 Pullman, and the 1902 coal strike and became the guiding spirit. The AFL became the largest parent labor organization, until the unification of AFL and CIO labor groups took place in December 1955. With realistic techniques of organization based on a business unionism, the AFL helped to win pay increases, shorten hours of work, and improve working conditions for its own small group of members, the craftsmen. In such a closed organization with restrictive hiring practices, racketeering through the sale of protection and other malpractice with labor funds showed its ugly head. The purging actions have not eliminated all such racketeers as yet. This has been made abundantly clear, especially in the administration of multimillion-dollar welfare funds in the unions. Many investigations of such rackets headlined the news in 1956.

The IWW

In 1905 the International Workers of the World (the IWW, or "Wobblies") was organized under the guidance of Eugene Debs, who became a socialist-communist leader, and Big Bill Haywood, who remained as the real leader until World War I. They fomented bloody, and in some instances successful, strikes at Lawrence, Mass., and Paterson, N. J., in

1912. Without giving attention to permanent organization (their membership never exceeded 60,000), the "Wobblies" stressed the militancy and solidarity of the Socialists in labor unionism. Their extremism, conflicting ideologies, and use of violence among factory as well as migratory farm workers led to murder charges, raids on their headquarters, and the opprobrium of the community for their antiwar stand. The IWW was destroyed, and most of its membership entered the AFL or by 1919 helped form the Communist Party in the United States.

With the decline of the direct-action IWW, the AFL grew, but never exceeded four million members during the fifteen years following World War I. However, by 1955 it claimed more than ten million members, organized in about 107 affiliated national unions.

The CIO

In 1935 John L. Lewis, calling the AFL organizing efforts "twenty-five years of unbroken failure," opposed the Old Guard craft unionism of William Green, William Hutcheson, Daniel Tobin, Matthew Woll, and John P. Frey. At the AFL convention at Atlantic City industrial unionism was defeated by 18,000 to 10,000 votes in favor of continued craft unionism. Within three weeks after this defeat, Lewis, with Sidney Hillman, David Dubinsky, and others, organized a committee, later named the Congress of Industrial Organizations. It was a federation of industrially organized unions centered in the United Mine Workers. The organization of workers in the auto, the big and little steel, and other important heavy industries, led to such rapid growth that 32 unions had joined the CIO by 1937, the year in which they were finally expelled from the AFL. The transport, electrical, textile, oil, clothing, glass, canning, and packing workers were organized so rapidly that by 1939 the CIO had four million members, matching

an equal number in the AFL and exceeding the three million members which the AFL had just four years before. By 1940 John L. Lewis, having staked his union leadership on the defeat of F. D. Roosevelt, left the CIO leadership, to be succeeded by Philip Murray of the Steel Workers. By 1955 the CIO claimed six million members, in 40 affiliated national unions.

Besides these two major groups, which numbered about 70,000 locals at the grass roots, there have been the independents: the Postal Carriers, Government Workers, Farm Workers, and the two communist-dominated unions, the United Electrical and the Longshoremen. There are about 73 independent unions. The older railroad Brotherhoods (Locomotive Engineers, organized in 1863; Conductors, in 1868; Firemen, in 1873; and the Trainmen, in 1883) remained aloof from the larger groups because they already had advantageous benefits assured to them.

Since 1940, with the increase of travel by air and auto, these four groups have been steadily losing members; they now have a combined membership of less than half a million. The 35,000-member United Mine Workers union, under John L. Lewis' one-man dictatorial rule, has left the CIO and also has decreased. It has stood aloof from unification efforts of the AFL-CIO, although these efforts have culminated in agreements drawn up at Miami and Atlantic City in 1955 and in the organization of the AFL-CIO in December 1955.

A New Leviathan

The new monad of 16 million, to which other smaller unions may gravitate to form a larger united labor front, may become a strong political factor in our country.¹⁷ Many observers have noted the fact that since 1948 the major labor unions have not grown very substantially, largely because of

¹⁷Fay Calkins, *The CIO and the Democratic Party* (Chicago, 1955).

the restrictions of the Taft-Hartley and the Smith-Connally Acts. According to Kermit Eby, for many years an official of the unions, now a professor at Chicago University, the unionist has lost his early evangelistic fervor. Having become respectable, he no longer hits the "sawdust trail," being satisfied to leave future growth and organization to his professional leaders. These may become more active under the new AFL-CIO.

How big are the labor unions financially? The National Industrial Conference Board, in a study by James J. Bambrick and George Haas, has published figures for 149 unions with a membership of 15,857,359 in January 1955. This study included the major portion of organized labor. In this group union dues amount to \$433 million a year. These dues come from a \$25 monthly payment by the AFL Air Lines Pilots, the highest, to the \$.58 a month paid by the Federation of Federal Employees. The average monthly payment in dues is \$2.28. Initiation fees range from \$250 for CIO Marine Engineers to no fee at all or a \$1.00 nominal fee for Building Service employees, Railroad Trainmen, and others. Assessments levied from time to time and investment income are not included in the total labor-union income. Of the grand total, local unions take \$239 million, and the national treasurers get \$194 million. The survey included 81 AFL, 25 CIO, and 43 independent unions.

Labor Aims

Presidents George Meany (AFL) and Walter R. Reuther (CIO) stated the aim of their 1955 efforts at unification: "To educate union members in the precept that their welfare stems from the welfare of the community and not at the expense of the community." If their key word, "reciprocity," is really and seriously brought to bear on the new monolithic labor organization, in combination with a more co-operative

attitude, based on mutual confidence between management and organized labor, there may yet be industrial peace among us. The common ground of labor and management, the public good, is so rich and extensive that it but needs plowing with a new team which understands the situation and fosters mutual helpfulness and good will. If both labor and management, in future, take into account the interests of the public and conduct their affairs with a view to promoting the general welfare, their power and number will continue to grow. Co-operation and reciprocity must grow, for there can be no free government, no free management, and no free labor unless all work together to preserve a free society in a free world. We can gain much through mutual service, while we can only lose through conflict and division. The aim of all should be to comply with the provisions of the Moral Law, prompted by Christian love. Thus will conflict be replaced by new cohesions.

Labor unions have shown interest in almost every phase of the worker's social and economic life. They have sought such goals as child and women's welfare, co-operative marketing and credit unions for consumers, better educational opportunities for their members, good public schools, a union press and label, research and study programs, better housing, compensation for accidental losses of time and health, disease and accident prevention, better wages and working hours to be gained and guaranteed by contract. Fringe benefits have weighed more heavily in the past few years than wage increases, which for some industries are pegged to a cost-of-living index, as, for example, the pay of the United Auto Workers in General Motors plants.

Objectionable activities of the organized labor unions on the local and national scale are strikes of a violent and disruptive nature, communists and racketeers in some unions, secondary boycotts, disruption of social and family life in

the so-called class struggle, creation of group and class antagonisms, jurisdictional disputes, secret administration and loose control of funds, the dictatorship of ambitious and tyrannical leaders, and depriving nonmembers of benefits and the right to work. Labor unions have become a big business. By investing assets in industry and banking houses they have acquired some of the protective coloration of the industrialists.

In the past twenty years labor has tried to influence local and national political elections. John L. Lewis, for instance, sought the defeat of F. D. Roosevelt, and Walter Reuther sought the election of Adlai Stevenson. Labor lobbies at state and national legislatures through the Political Action Committee of the CIO and the AFL League for Political Action, which have now been combined. Labor would like to interest the churches through sympathetic approaches, literature, and coidentification of aims and principles. It tries to share responsibility with management in promoting our way of life, especially in managing health-and-welfare funds. Recent exposures of extortion and high commissions on health-and-accident insurance coverage for nine to ten million workers have brought about investigations by the House Labor Committee. Estimates of the sums involved range from totals of about \$17 to \$20 billion, with premium payments approaching \$3 billion annually. In 1953 the International Ladies Garment Workers Union alone took in almost \$54 million in welfare funds. The United Mine Workers' Fund, to which originally the operators made a payment of five cents for each ton of coal, now receives forty cents a ton. For the fiscal year ending June 30, 1954, the income was \$135 million, the disbursement, \$133 million; the balance, \$95 million. These two are among the best labor welfare funds. Many are honestly administered, with 3% or less exacted for administrative costs. They provide health centers, surgical, hospitalization, maternity, accident, sickness, and death benefits. But some

businessmen are becoming fearful that with such great resources the union leaders will gradually buy into major corporations and gain control of some.

Labor in Industry

The question whether labor should have a voice in management has bothered industrialists. Some have tried to meet labor's threat by sharing responsibility with labor, by giving labor a voice through sponsorship of stockownership, thus making employees copartners in the enterprise. The effect and extent of such overlapping jurisdictions between industry, stockholders, and labor has been hotly debated. Some companies—Eastman Kodak, American Telephone and Telegraph, Bethlehem Steel, New York Central, Pennsylvania Railroad, and Standard Oil Companies of New Jersey and Indiana—have stock-sharing plans combined with wage deductions. But a study of stock-and-share ownership has shown a lack of success for these plans. Not more than 2% of the stock of all these companies was held directly by employees.

Shareholders of public stock issues in the United States number about 30 million, own about 5 billion shares of stock, in 13,650 different issues of common and 3,000 issues of preferred. They represent six and a half million individuals and four and three-fourths million family units. Thus, nine out of ten families do not have any part in this corporate ownership. In addition, the men are still working for the women who own 70% of the corporate stocks, control 85% of the trust funds which are largely invested in corporate stocks and bonds, and are able to spend 80% of the available dollars without the help of husbands. Is it because they receive 2.5 billion dollars as insurance beneficiaries?

Christian church groups and individuals should study these labor-union, industrial, and financial phenomena of our time more closely. Their information should come from sources

favorable to, and critical of, both labor and management. Facing the facts is the only way to attain honest and helpful opinions regarding worker and employer. In evaluating the work of labor unions, one should make a study of such advanced organizations as the United Automobile Workers (CIO) with 1,300,000 members, the largest free union in the world. Also the International Ladies Garment Workers (AFL), International Machinists (AFL), International Typographers (AFL), United Steelworkers (CIO), and the Amalgamated Clothing Workers are good examples of sound leadership and strong organization.

Comparing these unions with the International Longshoremen (AFL), the Hod Carriers (AFL), the Teamsters (AFL), and the United Electrical Workers (independent), one can easily see the best and the worst features of organized unionism. Such factors as labor maturity and statesmanship, strikelessness, co-operation with employers, responsibility to the membership, hours of work and wage increases, the extent of fringe benefits, job security, pensions, and vacations determine the net effectiveness of labor unions.

Labor Problems

Labor unions have been castigated because they insist on the right to strike and on exercising it. Against a corporate and business enterprise which seeks a maximum of profits and is most reluctant to grant costly wage increases, the strike is the only force which labor has called upon as a last resort to win concessions. While labor and raw materials were in abundant supply, wasteful strikes could be indulged in as a luxury. But with smaller margins of profit and greater competition for the labor market, management and labor must learn to live together in a growing population. More than four million babies were born in 1954; but the labor force is shrinking because more people retire earlier and many more

will be permanently unavailable because of military service or education. More than 10 million may be in colleges by 1975. Industry must negotiate over a basically stable labor supply because of restrictions on immigration and other factors. Even industry and die-hard reactionaries in Congress admit that the strike must be inviolate as a method of last resort in stalemated negotiations. It is, admittedly, most effective when least used. In 1954 and 1955 the total of man-days lost through strikes was less than one half of one per cent.

The NAM and the Chamber of Commerce are actively supporting "right to work" laws. They would protect the right of the individual to belong or not belong to a union. To them the union shop is akin to the "yellow dog" contracts, which were outlawed. This provided that a worker could not join a union. Under the union shop he must join. The AFL-CIO are opposed to these "right to work" laws, (1) because they weaken labor organizations, and (2) because they open the door to "free riders," who reap benefits of gains made through the unions but contribute nothing. Roger Babson, economist and financial adviser, has made the following interesting observation on this question:

Stockholders already have a "closed shop." That is, one stockholder cannot act apart from the others. If a stockholder does not like the policy of the company, he can sell his stock and get out. The same privilege is granted to all members of a closed union shop. If they don't like their job, they can resign and work elsewhere. Stockholders always have been represented by their president, who exclusively speaks for them, which is what the labor unions have had to fight for. Both groups should equally have the right to employ outside counsel. Hence, when looked at impartially, the labor union members are not asking for more privileges than stockholders now have. The big question is whether or not labor-union officials are as wise, fair, and frank as the company officials.²⁹

²⁹H. U. Faulkner and M. Starr, *Labor in America*, p. 15.

Church leaders have not come out in favor of such laws, while some have spoken against them. Most churchmen take the stand that there is nothing in Christian faith and principle which supports or denies the union shop or the closed shop on ethical grounds.

Collective Bargaining

Another objection often takes this form: Collective bargaining on an industry-wide scale eliminates individual negotiations on the basis of merit. In most corporations the individual, unlike the total labor force, is expendable. Therefore the single worker has no chance to get an individual contract equal to his effort or ability. He must acquiesce to mass terms, since the union accepts for all members. Here we face two dangers. Where the arrangements lead to a lowest-common-denominator level of effort and pay, the collective union power can become bad, just as personal power can be detrimental if it is absolute and irrevocable. However, much of the gain for the greater number of men would be negated if each had to negotiate individually. Ways should be found to deal with workers as with men, not as categories of jobs in the mass. Largeness of union and industry must be balanced with better human relations. This is a real problem, since half of our industrial employees work in plants with 500 or more workers.

Collusion between labor and management is another evil aspect of collective bargaining, at times serving the participants well but militating against public interest and welfare. This has been proved in the coal industry, for the operators too often supinely acquiesced to the thundering though literary and polished demands of John L. Lewis. The whole industry is ailing, having priced itself out of the market. Yet even here the merits of collective organization and bargaining are admittedly necessary. Such corporations as General Mo-

tors, Ford, United States Steel and Bethlehem Steel have little hope of returning to individual plant and worker bargaining in the near future, since they reserve the right as an industry to consult and act collectively.

The large corporations, with dozens of factories in different regions of the United States yet working in the same way on the same products, have problems which are recurrent in many plants. Except for some minor cost-of-living differences most of our industrial communities have the same needs, problems, and concerns for their workers. Such industry-wide bargaining can, in reality, be a stabilizing influence.

Charles E. Wilson, a former president of General Motors and now the Secretary of Defense, worked out the notable "progress-sharing for industrial peace" plan with Walter Reuther, president of the United Auto Workers. Pegged to the cost-of-living index, it has given General Motors six strikeless years with seventeen unions, involving 1,000 contracts, covering more than 300,000 employees. It can be done where there is good will on both sides. For the seven-year-period ending in May 1955 this giant among corporations kept peace with the largest of all labor unions and showed the way for others with its escalator, price-wage spiral agreements, and later with a modified form of guaranteed wage for auto workers.

Such agreements can be expected to work elsewhere if we predicate plans on a dynamic, expanding economy and not a period of recession or retrenchment. Prognosticators look forward to a national product of \$500 billion for a population of 220,000,000 in the next twenty years. This should increase buying power, which will result in enlarged plants, entrepreneur growth, wage-and-production gains, and improvement for all phases of business. This sounds a bit like the utopian optimism of the 1920's. But God, our Creator, who has sustained us till now as a nation and a people, can bless us abundantly for the future. Yet, the millennium is not

here. Automation, the process of machines taking over the work of men, can be a blessing or create new difficulties for labor and labor unions. It may come to pass that we shall need a Bill of Rights for the labor-union man to protect him from himself.

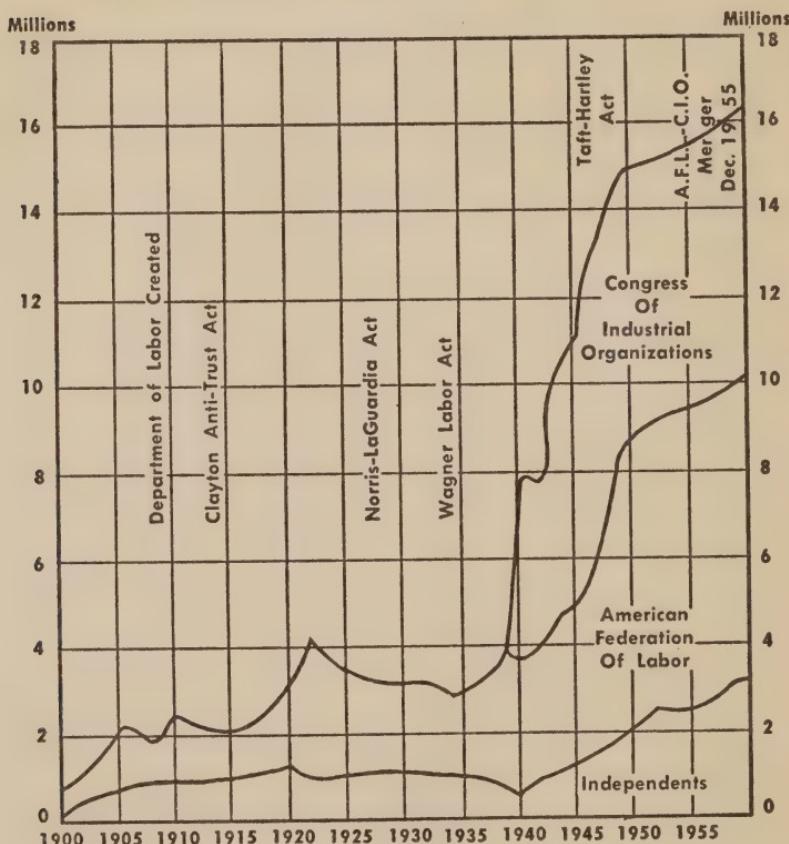
Nonorganized Labor

The laborer who still lags behind is the unorganized white-collar, farm, or government worker and the self-employed small businessman. Today (September 1956) the white-collar worker earns an average of \$69.12 a week, while the blue-collar worker gets \$73.06 a week. The gains and advances of organized labor have not affected all unorganized workers.

In 1950 there were 10,351,000 people employed on 5,859,169 farms in this country. Fewer than the number employed between 1930 and 1940, when 10,472,000 were working on 6,289,000 farms. The number of farms is decreasing while the size of farms is growing. Migratory labor, which presents some of the greatest problems in our day, has been taking over much of the seasonal and day labor on the larger farms. Migrants have been replacing stable local labor, usually drawn from urban centers. Immigrant stock and the influx of Mexicans and Puerto Ricans, who travel from South to North, with the Negro workers, following the seasonal harvests, challenge the best efforts of the churches in the fields of worship, pastoral care, and evangelism. Over one million persons are engaged in such migratory labor. For them, as on all farms, wages and work benefits, retirement plans, and medical care have lagged behind industry. While parity programs for farmers have built up surpluses and artificially kept up prices in a managed market to the distress of many urbanites, the farmer has enjoyed relative prosperity until most

recent times. Now surpluses, God's abundant blessings, have driven prices down.

GROWTH OF THE ORGANIZED LABOR MOVEMENT 1900-1955



Farmers are organized into special interest groups which wield power beyond their numbers in the legislative halls and political council rooms at the nation's capital. The Grange

has 800,000 members, the Farmers Union about 92,000, and the Farm Bureau Federation claims 1,690,000 members. The Federation is to agriculture what the NAM is to industry.

The Government of the United States is the largest employer of labor. In 1951 there were 2,489,531 government employees, costing the taxpayers \$44,632,821,908, for the 165,000 units of the government. The large employers of labor, in industry, government, and large-scale farming, dividing their components into further large subdivisions and departments, tend toward impersonality of individuals and a mechanistic, red-tape-ridden, perfunctory performance of tasks. The church must be mindful of the special problems of people thus employed. They need to be made a part of a smaller, lively, and living companionship, which they often can find in the company of Christians, the church. As the social conscience in community and nation, Christians can mold opinion to bring all our economic order under the judgment and the grace of God. We must extend His love and mercy to labor, organized or unorganized.

*Twenty-Year Union-Labor Growth Compared with
Labor Force*

1933	—	2,500,000	—	23,500,000
1946	—	14,500,000	—	40,500,000
1954	—	16,000,000	—	65,000,000 ¹⁹

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CHAPTER IX

Employers and Employer Associations

"So whatever you wish that men would do to you, do so to them; for this is the Law and the Prophets."

ST. MATTHEW 7:12, RSV

"You shall love your neighbor as yourself."

ST. MATTHEW 22:39, RSV

ALMOST AXIOMATICALLY no school of economics or of business has the complete allegiance of Christian business and industrial leaders. Nor can we make theology a department of business economy. The church is, however, interested in all business which affects the souls and bodies of the members of the universal Christian Church. Employers do not usually expect more than sympathetic attitudes and feelings on the part of the church, although they would like the church people to endorse their principles, practices, aims, and methods of operation.

As prophetic teachers our pastors and people have been friendly to both labor and management, though at times unresponsive to the problems of the industrial society in which we live. Our natural and inherited Lutheran conservatism has often been aligned with conservative and propertied interests in the business and industrial world, in preference to the radical, revolutionary, or anarchistic elements. Few of our

lay people have been enthusiastic followers of either labor or industrial pragmatists, opportunists, and materialists, although they have in large numbers joined the labor force.

Rugged Individualism

An extremely conservative and individualistic position was taken by Andrew Carnegie about fifty years ago in his volume *The Gospel of Wealth*. Having amassed millions through cheap immigrant labor, he stated bluntly: "We accept and welcome, therefore, as conditions to which we must accommodate ourselves, great inequality of environment; the concentration of business, industrial and commercial, in the hands of the few; and the law of competition between these, as being not only beneficial, but essential to the future progress of the race." Carnegie was one of the great exponents of rugged individualism, capitalism, free enterprise. To him the profit motive was the paramount yardstick in the manufacturing and distribution of products. His was not the Christian conception of property or of labor. He took a "let us alone" attitude toward society and government, as did practically all the industrial tycoons in the past five decades.

National Association of Manufacturers

While the labor movement was growing, combinations of large industrial giants and of smaller specialized manufacturers were forming for mutual self-advancement and protection. The largest of these was and is the National Association of Manufacturers, founded in 1895. While its policies are frequently revised in annual reports and in *Industry Believes*, which contains the resolutions drawn up and accepted at the Annual Congress of American Industry, the views of the NAM have remained the same since its organization. The latest tract, *So People May Prosper*, published in May 1955, repeats the same fears and criticisms with regard to

labor, urges the same policies as to higher purchasing power, higher wages, and tax cuts for the many, which it expressed more than a half century ago.

Alfred S. Cleveland in his study of this group declares that the NAM, since the beginning of the twentieth century, has held to these major objectives: 1. Reduction of the bargaining position of organized labor by direct employer-employee relations and of indirect governmental sources of union power. 2. Minimization of taxes on industrial profits and managerial compensation. 3. Opposition to all public regulation or government participation in industry. 4. Encouragement of direct and indirect public aid to industry if this is not in conflict with other objectives.²⁰

In addition, the leaders of the NAM would maintain that they serve as a clearinghouse for industrial opinion, for manufacturers' self-analysis, as spokesmen for industry, as the "watchdog" of Federal affairs, and as big business and industry's interpreter to the public. From 1900 to the present day they have prophesied a state-regimented society.

After the economic collapse in the early nineteen thirties, industrial leadership or statesmanship was conspicuously absent, ill informed in its programs and prophecies, unable to accept restrictions or to formulate constructive policies. In their negative approach to many social advances, some captains of industry sang the refrain: "Come weal or woe, my *status quo*." The NAM is a united-front, self-interest group, excluding both opinion and personalities not in agreement with its tenets. The New York *Herald-Tribune*, in January 1948, pointed out that Robert W. Johnson, president of Johnson and Johnson, had forfeited the presidency of the NAM by publishing his unorthodox and unacceptable views in *Or Forfeit Free-*

²⁰*Harvard Business Review* (May 1948), pp. 353-371. See also: George Meany, "Basic Concepts for Peaceful Labor-Management Relations," *Vital Speeches of the Day*, XXII (Feb. 15, 1956), 270-274.

dom, a volume of advanced thought on the new democratic capitalism.

Moreover the many socially and politically enlightened businessmen in the NAM do not have enough influence in the organization, because about 150 large corporations, which represent a small percentage of the membership, feel that it should primarily serve big business and not be concerned with labor or the public.

Big Business

Elephantine combinations of various industries of like or allied interests have resulted in the organization of steel, chemical, metals, aircraft, oil, meat, and other associations, councils, and institutes. Banded together to control labor, oppose government interference and regulation, and to help one another, they are increasingly active in beneficial research, extensive planning and expansion, intensive product improvement, and in greater public-welfare projects. At the same time they are continuing in their monopolistic and collusive marketing, pricing schemes, fair-trade and industry controls. The *Trade and Professional Associations of the United States*, published by the Department of Commerce, lists more than 1,600 trade and manufacturers' associations.

Some of these colossal combinations control by restraint of competitive trade through price, export, and import restrictions. On the international scale, through foreign subsidiaries, cartels were formed to carry out world-wide monopolistic control of rubber, diamonds, oil, coffee, rare metals, and other raw material and manufactured supplies. The motivations of these groups, often cleverly hidden under a false nationalism, were self-preservation, a common front against labor and governments, greater profits without restraining laws unless it was their own type of restrictive trade control or protective tariff. They sought to improve products and to pro-

tect them by patents against competing items in highly competitive market areas, but milked the largest profits in areas where there was no competition. Their only rejoinder to criticism of such tactics was *caveat emptor*. Sharing of information on improved factory and marketing systems does not, of course, include any free or altruistic use of new discoveries. Such actions had to be forced by government orders on Du Pont, IBM, and others. With modern industrial spy systems among automobile, oil, steel, and other large producers, and with the government's increasing research projects, general use, for a fee, of modern discoveries has become the fashion.

Some large employers and their associations lobby to influence governments, inform the public and the churches, and seek to preserve good community relations through some of the finest printed materials published anywhere. They present their views and activities in the most favorable aspects. However, in vital parts of their programs to control wider markets and obtain greater profits, they have not stopped at anything short of full control of some governments. At this point the whole question of business, state, and church relationships becomes foggy.

Some of the largest corporations are monopolistic, although not in the legal sense that they control 51% of the market, but viewing them in the light of interlocking directorates, as, for example, in the case of Du Pont, General Motors, and United States Rubber, who also control Euclid, Ohio, Road Building, the ordinary citizen becomes alarmed. He visualizes strong combinations of power reaching into the highest councils of the land and influencing government in the giving of contracts, the policies of states, and other large areas of society and economy. The ten largest manufacturing corporations in the United States in 1953 and 1955, on the basis of their assets and sales, were the following:

	<i>Assets</i> <i>Dec. 31, 1953</i>	<i>Sales</i> <i>Dec. 31, 1955</i>
General Motors	\$5,380,000,000	12,433,277,420
Standard Oil of N. J.	5,371,800,000	6,272,440,655
United States Steel	3,247,500,000	4,097,680,287
Du Pont	2,279,800,000	2,909,197,444
Socony Vacuum	2,154,500,000	1,720,997,692
Standard Oil of Indiana	2,068,900,000	1,781,317,827
Ford	1,895,100,000	5,594,022,074
Texas Oil	1,867,500,000	1,767,266,455
Bethlehem Steel	1,783,000,000	2,096,616,646
Gulf Oil	1,765,700,000	1,895,665,830 ²¹

Seventy billionaire corporations had assets of \$201,414,043,070 at the end of 1954, a sum equal to two thirds of the national debt. The largest nonmanufacturing companies are: Metropolitan Life, with \$13 billion in assets; the Bell Telephone System, with \$12½ billion; and the Prudential Life Insurance, with \$11 billion dollars. Two life insurance companies are among the largest investors in government and industrial obligations. Are we Americans putting more into life insurance for this earth than into support of the Way, the Truth, and the Life? In the elite group of business giants (or the seventy billionaire corporations) are to be found 21 banks, 19 industrial and manufacturing companies, 16 insurance firms, 6 railroads, 5 public utilities, 2 credit firms, and 1 mail-order house. In 1919 there were only six billion-dollar corporations.

GM and UAW

In contrast to General Motors, with assets of over \$5 billion, the United Auto Workers Union, which includes almost all organized auto and truck plants in the United States, had

²¹Industrial Conference Board *Road Maps of Industry*, No. 991; and Robert G. Shortal, *United Press Release*, April 12, 1956.

assets of \$90 million, which equaled 4/10 of 1% of the wealth controlled by General Motors. Each stockholder of the 488,000 owning General Motors stock has an equity of \$10,500, while each UAW union member (and they number about 1,300,000) has an equity of \$20 in his union. Currently the UAW, the largest labor union in the United States, raised a \$25 million fund for its campaigns in the auto industry. In the 1955 negotiations this amount was collected in view of a \$50 million fund being raised by big business in a struggle over the guaranteed annual wage.

The accepted views of many employers in the past centered in such concepts as free enterprise, open shop, individualistic and managerial control of stockholders and labor, an unrestricted economy, a minimum of government interference and control. These employers used lockouts, the blacklist, monopoly and cartel controls, restraint of trade, nepotism in managerial succession, violence, tear gas, spies, secret police against workers in strikes. They also resorted to the speed-up, the arbitrary hiring and firing of workers, unilateral reduction of wages, artificial and incomprehensible bonus and incentive systems. They were, moreover, often guilty of disregarding the welfare of lives and limbs of workers in hazardous industry. For the laborer who gave his life to the aggrandizement of corporate wealth, this was indeed a malevolent capitalism.

Welfare Capitalism

Fortunately, our capitalistic structure has been undergoing a change for the better. Ours has become a mixed economy which is sometimes more aptly designated a modified welfare capitalism. Although industry once opposed social security, it is now in favor of further extensions, the Federal and state governments supplying the difference between company pension plans and the acceptable minimum payments. At first

industry fought taxation of excess profits. It now supports liberal tax write-offs for expansion of plants and depreciation on an accelerated scale.

We have advanced about 60% since 1929 in the equalization of incomes through the hotly debated progressive personal income tax. In 1954-55 the total family income in families with more than one working member was about \$5000. Families with incomes between \$3000 and \$10,000 now number 58%, whereas in 1929 they totaled only 31%. Yet we still have many million-dollar bonus plans by which motor, movie, steel, and oil business leaders are assured of quarter- and half-million-dollar salaries, supplemented with sure stock bonus and five- and six-figure retirement incomes. Such fringe benefits for industrialists, oftentimes preferable to salaries, have made of our economy a welfare capitalism for them also.

Investment and Savings

For every production worker in the United States a capital investment of \$9,400 has been made in plant and equipment. This, naturally, must bring a financial return. Such investment has been instrumental in helping American business make the products which enrich our way of living with material blessings. These products range from sewing needles and machines, automobiles and tractors, refrigerators and cooking ranges, to washing and drying machines, telephone and television, and, in emergencies, the sinews of war and common defense.

Having a part in this system as investing partners in industry through their accumulated savings are the millions of people, who hold \$69 billion in savings deposits in 58 million bank savings accounts, averaging \$1,188 for each depositor, in addition to the billions invested in stock ownership, insurance, and building-and-loan savings.

Some of this wealth has been built up through frugality and thrift, but some is gained through business injustices, personal selfishness, gambling, and a general feeling of insecurity which seeks to provide for the rainy day. We cannot fully assess these negative motivations and aspects of savings in any single group as predominant. This much is true: if labor has been self-seeking, capital has also been selfish; if labor has used its power menacingly, capital has also used its unfairly; if workers have failed to produce an honest day's work, employers have shown a poor example when they took their ease, underpaid and neglected workers in the past, yet demanded large production.

During 1955 reports were published about the income of the directors and officers of one corporation. Each of these fifteen men of the billion-dollar company received from \$150,000 to \$450,000 in salary plus stock and generous retirement benefits. The New York *Times* ran the headline "Movie Mogul \$800,000, President of the United States \$100,000." Of course, labor leaders have not been bashful in getting greater salaries and emoluments. Dave Beck and John L. Lewis permit their unions to provide housing, all expenses, and a salary of about \$50,000 a year. Other union-leader salaries range from this figure down to the five-and-ten variety, with the greatest number of union presidents receiving \$5,000 to \$20,000. It seems that union and industrial welfare begins at the top.

We have come a long way in overcoming inequities since 1900. Then most stores and shops were family owned and controlled. Workers spent from ten to twelve hours, six days a week, at their jobs, for an average wage of \$1.00 a day. This is now the minimum per hour on government contracts, with heavy-industry labor getting an hourly minimum of \$1.75 to \$2.25. These and other advances must be credited to industrial, labor, social and government efforts, undergirded by Christian conscience, a desire for justice, and love for others.

Industry and employers have benefited the nation with great administrative, manufacturing, and distribution potentials and know-how in times of war and peace. Industry has sought to provide comforts which no other people or nation have enjoyed. Industry has, perhaps too avidly, supported the government in war, in the manufacture of ships, guns, and munitions. Much of this war profit has been returned in taxes, but employers have managed to accumulate vast sums in war time. Industry has expanded the labor market in spite of labor-saving machines, so that George Meany, president of the AFL-CIO has reconciled himself to automation, which Benjamin Fairless, retired president of U.S. Steel, has called the up-to-date *technocracy*. Industry tried group insurance through corporation benefit plans, pension plans, and modest health-insurance plans before governments ventured into such care. In some instances these were successful, in others they failed to provide the minimum essentials. The workers rejected them in favor of government old-age, social security, unemployment, and private Blue Cross, Blue Shield, and other health-insurance plans. Most industrialists are happy that they need no longer provide these on a paternalistic basis.

Church and Business

Viewed in the light of these recent developments, such terms as capitalism, the profit system, big business, and monopoly have lost some of their sting. Further advances must be made in co-operative, service-minded, complementary rather than strictly competitive business and industry. Such countervailing powers as the church, state, school, society, industry, and labor must continue to interact among and upon themselves to balance rather than agitate the ship of our culture.

The social responsibilities of businessmen must include recognition of the close connection between private decisions,

ambitions, actions, and the public welfare. Businesses and business organizations are to be judged not alone by size and power, but in terms of effective public interest and service to the public weal. Business employers are learning this lesson slowly in some areas, more rapidly in other sections where they have been prodded into it by taxes and government interest, or by community, church, and social opinion. They, however, just as some professed church members, do not always live up to their expressed concerns for the public welfare.

Social control, social ownership, and social responsibilities, according to Howard R. Bowen in his study of *The Social Responsibilities of the Businessman*, "seem to be more acceptable to Protestant thinkers than to businessmen." Through education in, and definition of, these moral and social responsibilities among our church members, there is hope that new business leaders and employers through our current institutions will bring to fruition a better co-ordination of religious and social demands, public interest and welfare, labor and industry relations.

Reporting on public opinion polls to the 59th Congress of American Industry, held by the NAM in New York, December 1954, Claude Robinson of the Opinion Research Corporation stated: "A majority of the clergymen polled wanted more information on industry's position from private companies and the NAM. . . . Clergymen welcome information on industry's stand on current problems." A churchman is led to wonder whether business and industry will in turn welcome the opinion, insights, and information on current problems which the church is ready to share with them.

Small Business

Many employers of our country are not large industrial employers. Of the more than 60 million workers, almost half work in small shops and private business. Compared with

1929, the number of firms doing business had increased from 3,029,000 to 4,212,000 by 1953. In a typical year, for example in 1952, the number of businesses opened was 364,000, and the number discontinued was 300,000. Business investment in plant and equipment rose from \$5.5 billion in 1939 to \$27.8 billion in 1953, in spite of World War II and postwar increases in taxes upon business.

These small businesses are co-ordinated in the chambers of commerce and smaller specialty trade associations. Here the employer-employee relationship, as on the farms, is more personal and direct. Problems and frictions are not fewer on that account, although most of our labor troubles occur in large industrial plants. In some of these shops low wages, unhealthful sweatshop conditions, speed-up of operations on piece rates, indiscriminate hiring and firing, the employment of child and woman labor, and inadequate health and retirement provisions are most frequently found. Such "parasite" businesses and shops often take up the surplus female labor resources readily available near heavy-industry areas.

The large force of unorganized office workers, professional and semiprofessional, white-collar workers, has suffered most from discriminatory labor practices and from inflation in our economy. Professors, clergymen, civil-service employees, secretaries, retail clerks, and domestics have only recently obtained social security and wage benefits given to organized labor years ago. Medical care, pensions, unemployment benefits, and salary increases have come slowly, if at all, to the 16,500,000 white-collar workers. The Fair Labor Standards Act should be applied to such employees at the insistence of both employers and organized labor; otherwise only the use of force and strike will seem to many to avail, rather than justice and fair dealing. In truth, neither industry nor organized labor has done very much in protecting these unorganized and sometimes disorganized workers in applying minimum or guaranteed-annual-wage patterns to them.

Co-operating Capitalism

Another aspect of employer-employee, industry-and-labor relations, is collusion, practiced occasionally by both when relations become strained in order to avoid strikes, loss of income and profits. So long as the coal and steel workers' wage increases could be added to government cost-plus contracts or to prices, they were readily granted. Thus at times when industrialists complained that they could not grant wage or fringe benefits, their profits, in spite of increased cost of labor and cost of materials, continued to mount. The 1952 New York City transit system strike brought company and union together in sponsorship of a fare increase which was against the public interest. The past three or four years the same thing has happened in other communities, with the result that dozens of transit companies have been brought to near bankruptcy because of the high fares accompanied by a shift from public to private transportation.

Since industry, as a rule, has greater power than the government in some areas of labor negotiation, the public should be represented on a tripartite basis to assert democratic principles and practices, needs and obligations. Whether labor-management-community councils are the answer to this problem is a moot question. Willing co-operation by all would be much more desirable. The interests of the consumer would thus be represented on levels where policy decisions regarding the possible welfare of all the people are being made between labor and management, with government arbitrators and public-consumer representatives assisting. Either we have such voluntary co-operation in a democratic atmosphere, or a superstate controlling through forced arbitration will fill the vacuum. The present lethargy, inertia, and stubbornness cannot prevail indefinitely.

A commendable joint effort of industry and labor is their sponsorship of labor-management ethical studies to be pur-

sued in various universities and church groups. Recently the CIO gave \$200,000 for this purpose from the Philip Murray Foundation to the National Council of the Churches of Christ in the United States. Also the Rockefeller and Ford Foundations made donations for economic studies, theological school curricula, and educational research in the field of employer-employee relations. These gifts augur well for the future. However, all the gifts of all corporations to higher education, once tax allowances are made, do not as yet total more than one fourth of one per cent of gross profits.

Mutual Trusteeship

The government has recognized both industrial and labor groups and organizations as vital to our economy. It has established mediators who as recognized agents of the Mediation and Conciliation Board of the Labor Department can enter into disputes. The church has been called upon to lend its aid on a volunteer basis in such efforts. Protestant and Roman Catholic clergymen have served on such panels in advisory and mediatory capacity.

Increasingly, management has come to realize that the old wars between it and labor did not settle the issues and were wasteful. The expansion of an industrial colossus and the adolescence of the labor movement in the twentieth century resulted in growing pains and some major disturbances. The first billion-dollar corporation, United States Steel, was organized in 1901; the first real labor-union growth began only after the middle 1930's, when, for the first time, labor numbered more than five million members in organized ranks.

Except for a few "old school" industrialists who are living in the nostalgia of a faded Victorian Age, the greater number of management leaders show a new willingness to face the realities of the present situation justly, reasonably, and generously. "It is well with the man who deals generously

and lends, who conducts his affairs with justice" (Ps. 112:5, RSV).

Dr. O. F. Nolde of Philadelphia, in addressing the 1954 convention of the NAM on "Our Spiritual Resources," said: "The mood and actions of our people in all walks of life may be the determining factor in the success or failure of our effort to find a way of living together." We must define and affirm our spiritual assets until, on the basis of God's truth and from His being, "there emerges the recognition of a standard of human relations calling for justice, responsible freedom, and brotherhood." There are signs that such admonitions by clergy and theological professors are being heeded these days.

Thus Elmo Roper, on his radio Newsweek Documentary program, stated: "We are coming to regard organized religion more and more as a vital, primary part of the temporal life of our communities, the nation, and the world."

Economics and business, religion and industry, cannot be kept "in watertight compartments as in the recent past many would have separated these elements of man's activity." Perhaps this contention in the recent study in *Ethics in a Business Society*²² will find ever greater favor among employers and employer associations.

Religion and ethics are completely relevant to the decisions each Christian industrialist and businessman must make regarding his employees and co-workers. To learn to live with people, your employee or employer, your fellow worker and your family, other races and nations, is to learn the full meaning of the commandment "Love thy neighbor as thyself." Sincerely following this law of Christian love, industrialists singly or unitedly, if they so will, can direct their fellows and their employees into the ways of peace.

²²Marquis W. Childs and Douglass Cater (New York, 1954).

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CHAPTER X

Lutheran Principles and Guidelines

"We give thanks to God . . . remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ."

1 THESSALONIANS, 1:2, RSV.

A PRIMARY NEED IN ALL the problems, conflicts, and failures between labor and management is a recognition of faults on both sides. Errors of fact, analysis, judgment, and speech underlie the strife and tensions characteristic of the literature and actions of both workers and industrialists. Management and labor are alike guilty and ought to come before God and each other to confess in all humility, "We have sinned against God and thee." The church will not be saddened like the elder brother by such reconciliation, but will rejoice in it and help to bring it about. Both management and labor must return to the heavenly Father in sincere repentance. There is no other way.

The Confessions and Luther

The Apology of the Augsburg Confession, Article VI, has this to say:

But we have already frequently testified that repentance ought to produce good fruits; and what good fruits are the Ten Commandments teach,

namely, truly and from the heart most highly to esteem, fear, and love God, joyfully to call upon Him in our need, prayer, thanksgiving, the confession of the Gospel, hearing the Word, to teach the Gospel, to obey parents and magistrates, to be faithful to one's calling, not to kill, not to return hatred, but to be forgiving, to be agreeable and kind to one's neighbor, to give to the needy, so far as we can according to our means.²³

The Formula of Concord suggests: "For especially in these last times it is no less needful to admonish men to Christian discipline [to the way of living aright and godly] and good works, and remind them how necessary it is that they exercise themselves in good works as a declaration of their faith and gratitude to God, than that the works be not mingled [sic] in the article of justification."²⁴

Luther in his preface to the Smalcald Articles presents the condition of his time, which resembles ours, when he says concerning the work of the Church Councils:

Besides such necessary ecclesiastical affairs, there would be also in the political estate innumerable matters . . . to improve. There is the disagreement between the princes and the states; usury and avarice have burst in like a flood, and have become lawful [are defended with a show of right]; wantonness, lewdness, extravagance in dress, gluttony, gambling, idle display, with all kinds of bad habits and wickedness, insubordination of subjects, of domestics and laborers, of every trade, also the exactions [and most exorbitant selling prices] of the peasants (and who can enumerate all?) have so increased that they cannot be rectified by ten councils and twenty diets. If . . . matters of the spiritual and worldly estates as are contrary to God would be considered in the council, they would have all hands so full that the

²³Concordia Triglotta (St. Louis: CPH, 1921), p. 307.

²⁴Ibid., p. 801.

child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery, would in the meantime be forgotten.²⁵

Let us note that Luther thought such discussions to be in the province of church forums and councils. Have we Lutherans done what we should or could have done in this respect? Or have we debated the *externalia* and the *adiaphora* too long? Another reference which ought to be studied is Luther's explanation of the Seventh Commandment in his Large Catechism.²⁶ He refers to, and speaks out against, stealing among laborers, in the marketplace, and by masters in business, and berates the sins of laborers and employers wherever and whenever he finds them.

The Holy Spirit Working

To bring men in management and labor to a recognition of their sins, to point out selfishness and greed on both sides, we must instruct and be instructed by the Holy Spirit. Two sins are seldom confessed: I am stingy, and I am selfish. Most employers are conservatives, says one observer, who have their generous impulses, especially concerning wages and proper remuneration of labor, well under control. And most labor leaders are liberals who would like to gain control over their employer's money, but not assume his responsibilities. In the past, labor, industry, and the church have occupied their separate niches in life and thought only of their own needs and aims. We must co-ordinate the work and aspirations of all three so that they may jointly bring about justice in all their relationships, and the common fabric of our society be not torn or ruined beyond repair. Only the Holy Spirit can reconcile and regenerate.

²⁵Ibid., p. 459.

²⁶Ibid., pp. 645-653.

For Luther, the freedom of the Christian man was not license. The Christian employer or employee is not free to sin, but free to grow in harmony with God and to know in Christ perfect freedom from the restraints of the Law's consequences. "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all." This is Luther's justly famous paradox. The laboring man as well as the businessman is lord of all and also servant of all. He is free, yet bound by love to serve, through the love of Christ, for time and eternity.

In the judgment of Christ on the Last Day there will be a positive emphasis on Christian social action in the words: "As you did it to one of the least of these My brethren, you did it to Me" (RSV). This will apply to the faithful believers. To the wicked unbelievers, who disbelieve both the threats and the promises of our Lord, He will say: "As you did it not to one of the least of these, you did it not to Me. And they will go away into eternal punishment, but the righteous into eternal life." (Matt. 25:45,46, RSV.) He will say to everyone who faithfully labors for Him: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." Remember this, O workers and laborers, in whatever work you do; all the labor of your hands will pass away, but the loving labor of faith and love will be a blessing to you forever. "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints and do minister" (Heb. 6:10).

Christ's Love Leading

Thus since the Creation, throughout the ages, by means of the Gospel and the Sacraments in the Church Militant, to the eschatological appearance of the Son of God, the church is kept under the unifying force of God's love. We, who are children of God, regenerated by faith in Him, must act like

children of God, transformed by love of Him, in our dealings with others. The royal law, which we still very much need, demands, "Love thy neighbor as thyself" (Matt. 22:39). The Golden Rule reads: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). This is much more than the world's "Do unto others as they do unto you," which is but a variation of the "eye for an eye and a tooth for a tooth" morality. The royal law of Christ is much nobler and more precise than Rabbi Hillel's negative statement "What is hateful to thyself do not to thy neighbor" or anything to be found in Hinduism's caste system, which segregates untouchables, or Buddhism's four noble truths and karma, crowned by nirvana, or Mohammedanism's murderous militancy.

Here we find a meeting of the sacramental-evangelistic with the sacrificial-social; that is, by Christian love we prove the genuineness of our faith. Here we put into practice what in the Gospel we profess to believe. Appreciation of God's love moves us to love one another. Christian faith does not drive people apart, but draws them together through the Gospel ethic of love.

Quite evidently, the church has been affected by the drag of inertia, by a latent unawareness of life problems. It has been satisfied to maintain its institutions and to continue in its traditional ways. It has been too dignified and formal on the one hand and too reserved and hesitant on the other. It has been stymied by the materialism, arrogance, hypocrisy, incompetence, weariness, and shallow professionalism it encounters in our day. However, all this can be changed and overcome if by a high-caliber church leadership, through the persuasiveness of the Word, we be led into deeper faith, wider love, devotion, and humility. Then we will love people and really serve them. As we become intellectually more vigorous in our theology, more proficient in making the Gospel of love relevant to our times, we shall become Christian cata-

lysts in the world. Though a minority and seemingly small in power, we can be powerful enough in and through Christ to transform and reform men and through them our society.

Modern materialistic man must separate himself from atomizing hate and fear, from egoistic and fragmentizing selfishness, which, like all fleshly and mundane desires, lead to separation of man from God and a humanistic-materialistic dead end. Not even the punishments of a hereafter will move men to seek reconciliation with God and to love one another. Not until man experiences the forgiving love of God in Christ will he begin to love God and the neighbor. So our moral code is not "an invisible hand that rules," or "the rules formulated by men," or the "will of the great architect of the future," or any other "higher law than the law of the universe." It is basically willing obedience to the magnetic Love, which is God, who loved us, the unlovely and unlovable, and redeemed us through His own beloved Son. We can never legislate love into the human heart, but the Holy Spirit kindles it in us, together with faith, through the Gospel.

Christ composed the greatest differences among men on earth. All who believe in Him have one faith, one Baptism, one God, one Lord, one hope. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). All the black, white, red, brown, and yellow races, all rich and poor, old and young, weak and strong, who give Him allegiance, know the love which will not let them go. They have a deep love of God and of their neighbor. This is the compulsion of eternal Love. Is there any such power as His? Is there any greater love than this? Is there any better way in all the world? This fellowship of love with God and with our brethren is the greatest human wealth and treasure.

Dr. John W. Behnken, President of The Lutheran Church—Missouri Synod, said in a radio address:

What has all this to do with the relationship between the employer and the employee? Much indeed! It lays down the general principle which should be followed by men in all their relationships with their fellow men. The Lord Jesus is vitally interested in this, that men take no undue advantage of one another; but that they recognize and highly respect the neighbor's rights and privileges. The Savior sets very high standards. He is interested in more than our outward conduct and behavior. He looks to the source of all our actions. He wants everything motivated by love. And what love He demands! We are to love the neighbor just as much as we love ourselves.²⁷

Such love may seem at first glance impractical, but it is the only power that will, with faith in the Redeemer, finally conquer evil and gain the victory. The faith and love of believers in Christ is a social dynamite to move and change the world.²⁸

Pertinent Principles

The guiding principles in all management and labor situations may be stated in the following ten propositions.

1. Labor is a gift of God, done for God and our fellow man and not only for ourselves. Being God-given, it brings many blessings to men, carries within itself dignity for the laborer, and results in the fruits of God's benedictions, such as joy and happiness, growth, and gratitude.

2. God is no respecter of persons. Before Him all are equal, whether they are employers or employees, managers or laborers. All have one God, and in the Christian Church

²⁷*Mercies Manifold* (St. Louis: CPH, 1950), p. 124.

²⁸Oliver R. Whitley, "The Socio-Ethical Ambiguities of Religion," *Religion in Life*, XXV (Winter 1955-56), 76-86.

also one Lord and Savior. How can we kneel at one altar and not love one another?

3. Man, foremost among the visible creatures, was created in God's image and endowed with a rational soul. Therefore, the material is to be subordinated to his needs and not he to the material. Man is more than property or profits.

4. All wealth, earthly resources, and property come from God. Wealth is distributed by God's permissive government. "The Lord maketh poor and rich." Men are stewards of property and power, wealth and wisdom, ability and opportunity. Possessions are a sacred trust for human use, to be finally returned to God.

5. Sin, whether by omission or by commission, is the cause of friction between management and labor. It causes the abuse of labor and property. Primal pride and pretension lead to envy and hatred, to covetousness and acquisitiveness, greed and distrust, fraud and robbery, dishonesty and unfaithfulness. It must therefore be recognized and confessed. Sin may be found also in the structure and institutions of society, but only individuals can confess and repent of sin.

6. The Law of God will hinder and curb the excesses of men, point out sin, and show the way to righteousness, but it cannot solve the current problems or bring about proper attitudes of humble forgiveness and sincere reconciliation in labor or industry. Self-interest will hardly be entirely eliminated, but it can and must be channeled into proper use.

7. Only Gospel grace will motivate final correction of prevailing evils by converting souls through repentance and redemption, by creation of faith and a new ethical attitude of love. Faith will be the formal cause of Christian character, virtue, and action. The Gospel must not be made a new law, nor can Christ's prophetic goals be used as the panacea for social ills.

8. The church as an institution, as a *koinonia*, "communion," recognizes faults and failings on both sides and in itself; prays and works for greater sanctification, recognizing its responsibility before God for all it does or fails to do in helping to heal social wounds, but it cannot formulate economic programs.

9. The church must lead and not be led by the prevalent mores. Truth, justice, and love must be applied on the basis of the Word (the material principle) in faith and prayer. Not accommodation to, but permeation of, society must be the operating principle of Christians. When consciences are awakened, they must hear the Gospel that the Light of Life may quicken them.

10. The rule of love should be fostered at all times, for love is the fulfillment of the Law. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Love refrains from doing evil, does only that which is good, also in labor and industry.

Message and Teaching

As the significance of our Lord's teaching is to be found in the proclamation of what God has done through Him, the *kerygma*, as well as in the presentation of His holy example, so Christian teaching and Christian life must be inseparable because both are vital. In one sense we cannot ever be like Jesus, for He is Messiah and Savior. That vocation cannot be ours. Yet what He was as well as what He taught and did inspires us to imitate Him in our calling, ministry, and vocation. We therefore continue in teaching people to observe all the things which the Lord has commanded us (Matt. 28:20). Likewise: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). It is essential that we remain vitally united with Christ, like Paul, who says: "I am

crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

"Lord, help me!" So we pray, "Help me *my work* to do; I am so ignorant and weak; make me more wise and true."

"Lord, help me to do *Thy work*," we pray, when wiser grown,

When on the upward way our feet have farther gone.

"Lord, do *Thy work* through me," we pray when sight of self we lose;

His doing and His work, and we the tools His hand can use.

Our religion can make of us more magnificent individuals in this uncomfortable world with regard to our work and play if we not only set up goals, immediate and long-range, but also find the spirit of Christ for proper action. Avoiding any social skepticism, we should prepare intellectually and spiritually to do our tasks in the immediate future. When we grow fearful, querulous, apprehensive, neurotic, indefinite in our course, then let us look and labor toward the final consummation, allowing God to make of us the best possible instruments of His will, until His will be perfectly ours. When all labor and striving shall cease, and the day's work is done, may all who are "in" the world but not "of" the world become members of the society and commonwealth of heaven, joyfully looking toward the Christ who has given us an earnest of the city of God.

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CHAPTER XI

Some Practical Applications

*"Every tree that does not bear good fruit
is cut down and thrown into the fire. Thus
you will know them by their fruits."*

ST. MATTHEW 7:19, 20, RSV.

*"I know your works, your toil, and your
patient endurance."*

REVELATION 2:2, RSV.

European Applications

HISTORICALLY, IN THE post-Reformation period and through the seventeenth century, idealism and pietism formed the basic ethic of community responsibility. During the rationalistic enlightenment such leaders as Herder, Lessing, Kant, Fichte, Hegel, Schleiermacher, and Ritschl emphasized extra-Scriptural, secular, and mechanistic social planning and action. Pietism was a counterpart to developing Quakerism, Methodism, and Roman Catholic Jansenism. Most notably Friedrich Schleiermacher, a socially minded liberal romantic, emphasized the "fulfillment of Christian faith in civil occupations and advanced as a right the claim of the working class to better treatment." Werner Elert in his *Morphologie des Luthertums* states that in spite of the shallow and visionary views of the leaders of thought the German princes were led to venture into labor law and economic controls during the eighteenth and nineteenth centuries.

The applications offered in the last century by such social work leaders as J. H. Wichern, Theodore F. Fliedner, von Bodelschwingh, A. Stoecker, Naumann, and Wilhelm Loehe centered in charity, alms, or workhouses, such as Das Rauhe Haus in Hamburg (1833), for the needy laborer. They later began to distinguish between natural poverty, caused by plague, bad harvests, fires, and floods, and the unnatural, caused by industrial and financial fluctuation and dislocation. Largely because of their conservative Reformation traditions they were led to seek alleviation for the ills of men through man's spiritual rebirth and social rehabilitation in a German counterpart of the American social gospel, which was reflected in Giuseppe Mazzini's Italian reforms and other socialistic-nationalistic programs throughout Europe.

The co-operative movement, later advanced in Denmark and Sweden, was directed against industrial oligarchies and paternalism. European Protestantism insisted that wages and hours were not the answer and cure for all industrial problems; for, a worker without God or a hope of a life to come would not be satisfied with the highest wages or the shortest hours possible. Higher ethical goals in social welfare and care were the basis of works of charity up to the present century.

Gustav Werner, a Lutheran pastor, tried to Christianize industry through his "Christian factories." At *Kirchentagen*, conferences, societies of industrialists, and through *Concordia, Zeitschrift für die Arbeiterfrage*, advances were made during the time of the *Kulturmampf* in industrial reformism. But not many factories were Christianized.

Lutherans, Calvinists, and Roman Catholics have tried to apply ethical principles through Christian trade unions, social-democratic parties, and Christian associations of workers. These have been established in Germany, Switzerland, Denmark, and the Netherlands. An International Federation

of Christian Workers Associations was organized in the 1920's, with headquarters at Utrecht, Holland. Such Christian trade unions and federations have been attempted in the United States in the twentieth century, together with a counterpart of the French worker priest in the industrial chaplaincies.

American Attitudes

In applying Lutheran principles, we see immediately that the ethical factors in a social situation must be viewed as pertaining to all social and industrial powers, policies, and practices. At times it is difficult to assess the net worth of any expected ends and gains, for all social and industrial gains are, at best, tentative. They are only relatively permanent and effective when viewed in retrospect and proper perspective. Power in labor unions and industry, observed Lord Acton, "tends to corrupt; and absolute power corrupts absolutely." But non-use of power leads to irresponsibility on the part of both labor and industry. Action or inaction must be resolved on the basis of a total picture in a given concrete situation; otherwise general applications will benefit little.

There are various prevalent attitudes throughout Christendom with regard to the application of Christian, Biblical principles to labor and industry. Some are peculiarly American, although they find their roots in Old World thought of past centuries.

1. Widely held is the negative antipathy of the Christ-versus-culture school of thought, which withdraws from all applications of the Christian faith to real-life problems or participation in the alleviation of distress in society. Since we must all make daily choices in a historical setting, this view is completely anachronistic and impossible.

2. The legalistic-casuistic-dualistic view of the Romanists lays down specific rules but negates them by rationalizing interpretations in particular instances; thus leading to a cultural paradox, the double-standard ethics, which is self-defeating.

3. The statist-inclusivistic and latitudinarian yet restrictive, Calvinistic, theocratic legalism is akin to the second approach. This identifies Christ with the present culture or democracy with Christianity.

4. The apathetic-quietistic attitude, although it does not actively oppose what is being done, remains inactive, static. It lets well enough alone, since one cannot change the *status quo*. Luther and the Lutherans have often been accused of quietism, quite without any warrant, by such critics as Dean Inge, R. Niebuhr, Tawney, Weber, and Rauschenbusch.

5. Not too far removed from this position is the individualistic-mystical-neutralist who withdraws from the realistic fact, has an other-worldly emphasis for life, and is typified in the monastic, ascetic, pietistic, and puritanical groups. Christ, for them, is above culture, completely transcendent.

6. The pragmatic-activistic approach of liberal, kinetic, Protestant Christianity, already on the wane in recent years, called for practical action immediately, to bring in the kingdom of God on earth. To do something, anything, as long as you were active in finding solutions that worked, was the theme of many conferences, great meetings, organizations, programs, pronouncements, and proclamations. Their main action seemed to end with the conclusion of such meetings and publication of reports. Millennialistic and utopian social gospelites hoped for an earthly kingdom of justice. Christ was for them a "becoming" of a better culture, completely immanent in the world.

7. The dialectical-obscurantist social theorists would befuddle the mind, the moral issue, and the Christian obligation by false comparisons and identifications or with extraneous considerations instead of facing facts realistically. This is the favorite tactic of Marxist-minded and influenced "Christians," who will deny that Christ or culture ever existed outside

their dialectic and try to make you believe it. Sadly enough, some of them worked their way into leading theological seminaries and divinity schools.

8. Christian realism, Biblically oriented, guided by grace and led by faith, maintains that Christ is able and does transform men and cultures by the application of God's Word as the dynamic which leads through faith to love, from conversion by conviction to action in the total Christian life. While individualistic and transcendent, it is universal and immanent for Christians. But the pagan world must first be renewed in Christ before it can be transformed; and it will be changed only to the extent that Christ is made alive and effective in men.

What position have we taken? What applications have we made as individuals or as groups in the church? When man's activity reflects the working of God in us and around us, then we shall be able to effectively apply faith and love to life.

Some of the questions we have raised and problems we have discussed up to now will cease to be problems or unresolved questions for many Christians, since they have been transformed by the Word and Spirit of Christ. Proper actions will follow correct attitudes as naturally as gentlemanly behavior, social graces, good table manners, and proper personal habits for those who have been nurtured in them from childhood. But it would be foolish of Christians to expect the non-Christian laborer, labor leader, businessman, or industrialist to behave in a Christian way, guided by the Law and motivated by the Gospel of Christ.

Industrial Peace Is Real

It must also be kept in mind that not all management-labor relations are problems. In an average year hundreds of thousands of collective bargaining agreements are signed

without any trouble. About 97% are concluded without strikes or walkouts. The conference table and the arbitration hearings settle most difficulties through the give-and-take of negotiations. When the Christian employer and laborer today is concerned with the first two questions of the Bible, "Where art thou?" (Gen. 3:9) and "Where is thy brother?" (Gen. 4:9), he finds little difficulty. However, when we lose sight of our place in society and disregard the place and status of our brother, fellow worker, and citizen, there is bound to be trouble.

Thousands of employers and employees in and out of organized labor and industry work together peacefully and settle their differences amicably without any recourse to law, regulations, statutes, arbitration, or adjudication. The tensions and struggles for preference or power in such groups are peripheral, if they exist at all. Common-sense principles applied individually in the office, factory, mill, warehouse, or shipping center are, finally, the cause of industrial-labor peace. Under whatever name they are used—human relations, social engineering, personnel practices—they must be sensible, or else they fail. As the state governs successfully purely by principles of reason, so labor-management relations can and should be adjusted by the use of common sense. Christianity will facilitate matters, but is not a *sine qua non* in this domain. Each problem has different aspects, and universal applications and generalizations may be dangerous; but insofar as the common sins and weaknesses of the flesh and heart are at their root, we can recognize them and deal effectively with them by eradicating causes for friction and finding solutions.

We must thank God that we have millions of laborers who deal with one another and their employers as Christians should; that we have thousands of employers who do not merely take profits out of business and industry but have put their hearts' love into it for the sake of their workers;

who in trouble and strike situations seek not to enhance their power or to revenge themselves but to achieve an amicable arrangement. Of such it may be said that they seek the kingdom of God and His righteousness first, so that even the fullness of the promise "All these things shall be added unto you" (Matt. 6:33) has become evident in their work and lives. Let Christians pray daily that such laborers and employers may increase and set an influential example for others.

As the unhappily mated receive most publicity, so do the loudmouthed fighting employers and employees. The many who live in concord and fidelity, harmony and peace, receive no mention. Thus, when we read extensive accounts about labor troubles, we should keep our sense of proportion, balancing and assessing present problems against the total picture and the historical facts. The church should let labor and management compose their differences according to the dictates of reason, but ever aim to convert people and bring them closer to Him and through His Word to the fullness of the stature of the manhood of Christ. Let us, however, not underestimate the potential for evil in labor-capital clashes and by good counsel and conduct seek to avert them.

All who are concerned with these issues ought to study the notable volume *The Causes of Industrial Peace*, published by the National Planning Association in separate booklets and lately in a single volume. They show how mutual respect for principles and applications of essentially moral truths in numerous plants have solved multifarious issues. Collective bargaining, attitudes towards private property and profits, sharing of information and plans between labor and management, co-operation on "fringe benefits," including health, old-age retirement plans, and union security, have led to freedom from strikes in factories where labor and management have acted wisely. Such applications of moral principles in an industrial democracy will prove beneficial, but

they will of course work more smoothly if implemented with mutual Christian good will and love.

Quite often it is a contentious and controversial spirit which causes people to enter the conference room with a chip on their shoulders. Remove this spirit, and the subject in controversy can be settled. A sensible attitude of the contestants can do more to achieve desired ends than hour-long discussions in a hostile atmosphere. It goes without saying that most effective would be a Christian attitude.

Pastors and People

Labor and management are not and need not be sworn enemies, angry antagonists in a tug of war, accusing and fighting one another, as the Communists would like to have them fight in a "class struggle." Men in labor unions and management can make important contributions by keeping open the avenues of free communication between disputants in controversy. Where this communication breaks down or fails, disagreements are enlarged, strikes are called, and unnecessary violence flares up to the detriment of all concerned. We need more conciliators and arbitrators, and preferably Christian arbitrators.

G. Allan Dash, a Lutheran arbitrator of Philadelphia with many years of experience, says concerning the role of the church in labor relations: "Many clergymen have diligently avoided entering the field of labor disputes, fearing that any discussion of them might divide their congregations. They think they are being tactful, when in reality they are failing to recognize the importance of the problem The Church can do much. Pastors need not preach on labor problems in their Sunday sermons. There are other ways in which they can offer discussion and give encouragement to groups to come together. The Lutheran Church runs the complete gamut of labor-management in its membership. It

can shape the reactions of a large segment of the country, and it has a golden opportunity to *mold public opinion. Not only an opportunity, but an obligation.*²⁹

Some Lutheran clergymen have been active as arbitrators. Dr. O. P. Kretzmann, president of Valparaiso Lutheran University, has thus served the Studebaker Corporation; Rev. Claude B. Daniels, the Lipper Saw Company and the CIO at Millvale, Pa.; Dr. Paul J. Hoh in Philadelphia; Dr. J. J. Scherer in Richmond, Va.; Rev. Rufus Cornelison at New Brunswick, N. J.; Rev. Adolph Meyer, formerly at Honolulu, served in the Longshoremen's fracas under Harry Bridges. Among Lutheran laymen active in this field, we find Attorney Theophil C. Kammholz, present general counsel of the National Labor Relations Board in Washington, D. C., member of St. Paul's Church in Evanston; Hans P. Treuenfels, management counselor; Allan Dash of Philadelphia, and Jack Burmeister in St. Louis, Howard Jones in New York, and the late J. P. Shields of Cleveland, formerly president of the Railroad Locomotive Engineers Union, who in 1952 submitted a sound proposal, undergirded by Lutheran thinking, on "How to Avoid Rail Strikes." He was a member of a Lutheran church in Cleveland.³⁰

References to labor and management may be made in sermons, Sunday school lessons, Bible class discussions, lectures, tracts, and periodicals. Groups of men and women, of young people and of students, have ventured into such discussions more frequently in recent years. However, we need more than mere discussion. Our Lutheran principles must be

²⁹*The Lutheran*, January 13, 1953. Compare: Arthur C. Piepkorn, "The Lutheran Christian and His Community," *The Lutheran Chaplain*, XVII (February 1956), 1-5; 42-46.

³⁰*U.S. News and World Report*, May 30, 1952. For sermons see Herbert Lindemann, "The Risen Life in Industry," *Dead or Alive* (St. Louis, 1955), pp. 111-120; also G. S. Thompson, "A Toiling World Needs the Cross," in *The Cross Is Urgent* (Minneapolis, 1952), pp. 47-59.

applied to the workday successes, failings, and foibles of workers and employers, who must be kept aware of their duties and responsibilities as Christians. Seminars, summer camps, retreats, leadership-training schools, should be used to pinpoint direct applications in the home communities of participants as well as to publicize the experiences of those who have successfully dealt with these subjects. The author and our Lutheran boards for social welfare would like to hear from those who have done such work in either labor-union or industrial groups.

Poor Specimens of Workers and Employers

When workers or employers complain about each other, they ought to first clean house and come before the public with clean hands; one might, with Roosevelt, appropriately say to them: "A plague on both your houses!"

Much of what goes on in industry must be known and seen to be corrected. Do you know, or have you met, the worker who is afraid of his job, will not accept responsibility, and blames others for his lack of success or when he makes a mistake? He tattles on others to build up his ego and self-confidence. To seem more important, he ingratiates himself with superiors and then becomes a vulture of a reporter who without scruples in his reporting to the boss traduces others and exalts himself. Such a worker, given a bit of authority as group leader, foreman, or supervisor, can make life miserable for fellow workers.

Then there is the peripatetic pessimist who carries his home troubles into his work associations, retells every sad detail of his pitiable life, and feels persecuted if others do not listen to his detailed recital at least once a day. He seldom smiles but criticizes freely; his Christianity encompasses two phrases, "Don't" and "I won't or can't." His verbal circumambulations do not endear him to anyone or help the work process. He may be boss or worker.

The windy and dishonest hail-fellow-well-met, everybody's friend except his employer's, will not give an honest day's work for a day's wage, but spends his time keeping the office warm and in trouble. He wastes the time of others while he delivers himself of hot or cold blasts about everything and everybody. If this type happens to be an employer or superintendent, he soon faces bankruptcy.

His brother, the mousy, quiet, but sticky-fingered gadgeeteer with a do-it-yourself-at-home complex; to whose fingers adhere all kinds of papers, pencils, nuts, bolts, samples, discards, and surplus, may feel righteous when on the way home he can offer the charitable organization down the street "something for nothing" or even his church something "a little cheaper."

His sister, who spends time writing love letters, mooning over amours, or monopolizing the telephone to call boy friends on company time, usually, by her provocative dress, brings only added distractions as her daily contribution to the office force. What a family! But you see they cannot even recite the Lord's Prayer, and they think of the Ten Commandments as a De Mille production. How can we expect them to be any different? At this point the Christian work begins.

Then we have the haggard hangover type, both in the shops and in the front office, who must clear his head with mugs of midmorning coffee and an afternoon snack and nap, to be ready for the next evening excursion. The abuse of alcohol causes not only losses in time but also lowered use of skills as well as lying by his friends who must cover up for him; not to mention the hardships it brings to his family. Alcoholism is one of the most deleterious afflictions in labor and industry, in business and society, exceeded in incidence only by heart diseases and cancer.

The curse of many a place of work is the braggart who shows his "manliness" with a constant flow of indecent epithets,

foul, gutter language, and profanity in God's or Christ's name with every other sentence. He intersperses lurid, disgusting details of his indecent personal life. Do we quietly tolerate such people, or do we do what we should in bringing them to repentance and faith?

Most of us have met the salesman who misrepresented himself when he got his job and now misrepresents his product to gain a "fast dollar." When he becomes sales manager, he is suspicious of everyone else, judging all others by himself. He is the indispensable man as employer, beholden to no one, not even to the Board of Directors or to God. This "master of his fate" is the authoritarian ruler of all he surveys from his penthouse office, and men are only successive rungs on the ladder of his success. These "characters" have little character.

On the other hand, consecrated Christians who cheerfully, honestly, manfully, modestly, soberly, efficiently, and skillfully do their work at shop or desk ought to be recognized for what they really are, God's gentlemen. James W. Rearden, for instance, completed 83 years of work for a cotton mill in Grantsville, N.C. He had taught a Bible class for 35 years and had been in the church choir for 70 of his 94 years. There is, in reality, a significant correlation between such church interest and work faithfulness.³¹

Pastoral Potentials

Let pastors and church elders apply their insights and understanding in personal social assistance, counseling, as well as teaching and preaching. Many pastors feel a deficiency both as to knowledge and techniques when they approach these social questions and phenomena. They have been inadequately prepared for such work at the seminary. Our colleges and theological seminaries have given scant attention to Chris-

³¹Robert Dubin, "Industrial Workers' Worlds: A Study of the Central Life Interests of Industrial Workers," *Social Problems*, III (January 1956), 131-154.

tian sociology, social ethics, group and social dynamics, labor and industrial problems, Christian community life. In pastoral theology the students have other topics to study. These preempt the practical field. The seminaries look to the colleges and the colleges to the seminaries to handle sociological subjects. Happily, both colleges and seminaries are correcting this situation. The problems of our social and economic world are woven into various course presentations so that we shall have a ministry more aware of how men work and live and of the problems they face seven days a week. The broadening of college requirements bodes well for a ministry prepared to grapple with the problems of our society as they are met in the parish ministry and our community.

Communion, Not Communism

There is a tendency at present to label everyone who would improve our capitalistic ethics a socialist or communist. The advocates of a "Christian socialism" have always been a very small minority, and no one counts on their ascendancy. It was not communism but a communion in and through love which characterized the early Christians, who shared what they had and for their love had to suffer persecution. "Of one heart and one soul," "they had everything in common." There was no forced communalism! This freedom from coercion belies all assertions that this sharing on the part of these Christians sanctions enforced socialism or communism. We read: "There was not a needy person among them, for as many as were possessors of lands or houses sold them [they were not sold, expropriated, or collectivized by the state] and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need" (Acts 4:34,35, RSV). The application of this rule of Christian love and stewardship would both eliminate distress and stop the false claims and inroads of materialistic com-

munism in our society. Imperialistic and dictatorial communism enriches the few and enslaves, pauperizes, and kills millions to attain its selfish ends. It does not know Christian love and communion in a fellowship of the redeemed.

To label church groups as communistic when they tell labor and management, "Ye cannot serve God and mammon" (Matt. 6:24), is often but a smokescreen to hide the actualities of that statement and its implications directly for our time and its leaders. The flesh still wars against the spirit, and the materialist has little understanding of the spiritual or desire for it. That is the field of work for the church. To impress justice, common decency, social and intellectual honesty, faith and hope, fellowship and love, upon both labor and management may mean that we shall gain only their enmity. But when they are converted, or numbered among the believing brethren, then they surely will, in discussing their common problems, on both sides speak the truth in love, use less tendentious propaganda, and serve our country and the world aright.

Charity Begins at Home

The church must look to itself and note its own shortcomings in this sphere of labor and industrial administration. Some things in the church itself need correction and improvement. Featherbedding and loafing on the job may be found in churches as well as in industry. Low wages and long hours are the lot of many a man called or employed by our congregations. Authoritarianism, arbitrary decisions, disregard of the rights of others, ambitious striving for positions and power, are not entirely foreign to church councils and auxiliaries.

Churches have been notably remiss in granting pastors, teachers, organists, caretakers, sextons, secretaries, directors of missions, education, or charitable institutions the best work conditions or an adequate wage. Church workers have had

to toil without any limitation on hours or guaranteed days off each week or vacations each year. Much less have the churches insisted on any bonus plans for their salaried servants, or these plans have not been comparable with those in industry. Only recently has the church begun to provide disability or old-age retirement funds for veterans of the Cross. What does the eight-hour day, or a forty-hour week, mean for pastors, teachers, church directors, and officers? "The Lord hath ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9:14). Compare Gal. 6:6; 1 Thess. 5:12,13; and Luke 10:7. Do our pastors and teachers get as much salary or live of the Gospel at least as well as does the average member in their parish? Can they, when car expenses, cost of books, higher education for themselves and their children, are considered? The will of God is to be done also with respect to those who are on the forefront of the Lord's battle and production line.

The labor leader and industrialist in the church ought to give some thought to time and wage studies, compensation, and fringe benefits for the called and employed workers and servants in the churches. The inadequately paid pastors and teachers, as a professional group, are in the lowest fifth of the national wage scales. They live in so-called rent-free houses. They could buy a home just as well as other workers if they were adequately paid, and then after serving forty or more years they would at least have a house in which to live. Thank God that some provision has lately been made for the old-age care of pastors and their families. This is a first responsibility of Christian congregations. Industry provides for its leaders and administrators with substantial retirement pensions. Dare the church do less?

Most pastors are on call all hours of the day or night. In the church's work they often use their own cars, paying both initial costs and upkeep. Should this not be the proper ex-

pense of each congregation? Congregations waste much of the time of a professionally trained leader by requiring work which could be done by a secretary or some layman. Would any solvent business be as wasteful of its highly trained personnel? It has been pointed out that the street cleaners in New York City get more pay than the average pastor. The laborer of the Lord is worthy of double honor, not in empty titles and words but in deeds and wages. The pastors of our churches are the best friends of our laboring men. Surely, a congregation of 100 to 300 families ought to be able to take care properly of one pastor's family. It is time that the workers and industrialists recognize that the clergy, often mute in their own behalf, willingly bringing sacrifices and services beyond measure for Christ and His church, ought to receive justice, love, and the faithful care of their parishioners for the Gospel's sake.

Poor Stewardship

Recent reports state that the average tavern in 1953 did a business of \$56,000, while the average congregation received only \$10,290. There are more taverns than churches in the U.S.A. The average tavern owner's profit was \$6,100, while the average clergyman in the United States received between \$3,000 and \$3,500, which in real wages was cut by about 30%. These very revealing statistics show a misplaced outlet for much of the pay and pleasures of our working populace. The down-country preacher said to those who complained that they had to give too much to the church: "Brethren, the Gospel, like the water you drink, is free, absolutely free. But you must pay for the piping." Do Americans prefer guzzling beer to financing the piping of the Water of Life to a sin-sick world?

The figures for sales of wine, beer, and liquor [all distilled spirits] in the United States, totaled \$9,885,000,000 in

1953. Of this \$3,800,000,000 went to the Government in excise taxes. This total was twice as large as the total cost of government, four and one-half billion dollars, in 1932; and one sixth of the cost of government in 1954, sixty-two billion dollars. These economic facts tell a story in themselves about the public's proclivities to intemperance. But they are also a point at which we must begin to apply stewardship principles to the after-work pleasures of working men and warn against excesses.

Let us note in comparison that all the income for all religious groups in the United States in 1953 was only slightly in excess of \$2,500,000,000, of a total disposable income, after taxes, of \$250 billion.³² Thus the churches received only about 1% of the total available income, about one fourth the cost of liquor, beer, and wine. Such national and church stewardship needs examination and re-examination. Are the workers and industrial leaders giving to churches at least as much as they spend on drink?

Pomp and Property

One of the shocking revelations of recent years was the exposure of a church with an income of millions of dollars from slum properties that were the poorest, worst-kept in the entire city. The aggrandizement of the church may be quite harmful spiritually. When it is rich, it, too, may forget the Lord and His work. Surely the church must take the "more excellent way" (1 Cor. 12:31). Christians must let their light shine for the Lord.

The Roman Catholics, who profess to love poverty and the poor workingman, have been a primary source of recruits for an authoritarianism similar to their own—communism. Communism has flourished in Italy, France, Spain, and Romanist South American countries. Why? With communism

³²*Information Service*, April 9, 1955.

it has in common large land holdings, great pecuniary assets, a flamboyant display of wealth and at the same time of poverty. The Roman Church has become one of the largest capitalistic enterprises in the world, and the wealthiest; yet it operates under the same dictatorial, totalitarian system as communism in Russia and China. Episcopal and papal greed for more money, more property, more power, evidenced also in the United States and Canada, is not too dissimilar to the same tendency in expanding labor groups or gigantic business establishments. This point is usually suppressed in reports concerning the Roman Catholic Church. We ought to be warned by the fate of other countries in past centuries when a reaction set in against unchurchly, worldly churches and church leaders.

Purposeful Practice

We have learned to apply more effectively the truth of Scripture and to counsel on the basis of knowledge and experience. We have extended our interests and fields of purposeful Christian activity. We have made notable strides forward in the last few decades. Yet much ineptitude, disinterestedness, misunderstanding, and opposition is still evident. Recognizing the limitations of all human effort, we must nevertheless push steadily forward to the goal. Through a living faith active in holy love, in imitating the example of Jesus, we must apply our religion to life situations and ever fearlessly bring Christian ethics to bear also on our economic and social life. The church of Jesus Christ can do no less.

Says Noel Sargent, secretary of the National Association of Manufacturers: "The supplying of standards of what is right and what is wrong must, to a large extent, depend upon the church. . . . Economic and social progress cannot realize its greatest potentialities and certainly cannot realize its greatest benefits unless there is an underlying sense of ethical

values. For the inculcation of these values we must look primarily to the church, and for their practice we must look to those who either directly or indirectly can be influenced by the teachings of the church.”²⁸

In this teaching of the church we must include the sovereignty and mercy of God, humbling ourselves, whether we be in the ranks of labor or industry, among clergy or laity, before our holy Lord in obedience and prostrating ourselves before Him in adoration for His love. In the face of socialistic dogmas and social disorders, scientism and threatening atomic destruction, religiosity and a watering down of religious faith to a convenient psychological reassurance, shallow churchianity and spreading lovelessness and selfishness, we must face sin and death, suffering, and hell itself, confronting comfortless multitudes in their weary weaknesses with the Gospel of Jesus Christ in new dimensions but with its ever effective essence. We Christians should comfort the distressed with the Gospel and distress the comfortable and complacent with the Law. Christ’s church must grapple with the issues of life and labor, overcome prejudices and practices inimical to His way. To fill the empty hearts of men with the truth they do not know, the faith they want, and the love which they would cherish if only they had it, is our task.

Walter R. Reuther, who is the product of a Lutheran Sunday school, and was baptized and confirmed a Lutheran, recently said: “The real impact of Christianity’s moral values has got to be made at the point in our society where relationships between people break down. There’s no point in being abstract. We’ve got to translate these moral values into action.” And O. A. Ohmann, assistant to the president of the Standard Oil Company of Ohio, remarks: “Much as economic theory needs revision, I fear that this is not likely to cure our ills. Nor do I believe that profit sharing or any other device for increasing

²⁸*Ethics, Economics, and the Church*, 1954.

the workers' cut (desirable as these efforts may be) will give us what we want. It is rather another type of sharing that is needed, a sharing of more worthy objectives, a sharing of the management function, and a sharing of mutual respect and Christian working relationships.²⁸⁴ On this both labor and industrial leadership are agreed: Management and working people need more sharing of Christianity.

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²⁸⁴"Skyhooks—With Special Implications for Monday Through Friday," *Harvard Business Review* XXXIII (May-June, 1955), 33-41.

CHAPTER XII

What Can the Church Do?

"Thy will be done on earth as it is in heaven."

ST. MATTHEW 6:10

"We must obey God rather than men."

ACTS 5:29

"Working together with Him, then, we entreat you not to accept the grace of God in vain."

2 CORINTHIANS 6:1, RSV.

THE LUTHERAN CHURCH, together with all other Christian bodies, expects its members to live as Christians seven days a week. Therefore it is not Sabbatarian in its interpretation of Sunday nor ceremonial in its observance of holy days. The Lutheran Church does not restrict its Christianity to a church building, specific days, peculiar observances, a family altar, the maternity ward, sickroom, or deathbed; but it wants its teaching and faith, its preaching and message for life, to pervade, overpower, engulf, enliven, and sanctify the whole social, economic, cultural, and business life of its members. In gratitude to God for His creation, for Christ's redemption, and for the Holy Spirit's renewal, the Christian lives his principles and applies them as a loving duty in trade, manufacturing, and industrial relations.

A Gospel of Peace

The Lutheran Church extends the call of the Gospel, and the good will of its pastors and membership, to both labor and management, and it invites all to worship, witness, and work without any discrimination. When they work together in peace, she rejoices. When they do not co-operate, she strives to point the way by showing the peaceful paths; and while promoting justice, she pleads for greater love and understanding.

Lutheran preaching and teaching emphasizes reconciliation with God through faith in the all-sufficient Christ, for peace, and not discord, between God and man, between man and man. She emphasizes the armor of righteousness and not the weak defenses of man's supposed natural goodness; the sword of the Spirit, which is the Word of God, rather than the cold power of steely competition and strife, which in the end destroys. The Lutheran Church would foster partnership and fellowship "between the executive with administrative ability and the employee with his manual efficiency and dexterity."

Gospel Discipleship

In the Old and New Testaments the relationship between Christ and His church is pictured as being as personal and intimate as that existing between a bridegroom and his bride. There is mutual love between Christ and His people, the believers in covenant grace. Every immoral act is not only a sin, challenging the Law of God, but a *disgrace* and, if willful, a falling away from grace. Sin thus becomes an antonym for grace. The Lutheran Church, stressing as it does salvation by faith, through grace, expects a renewal, regeneration, and final redemption of and by grace. She, therefore, preaches not only the moral implications of the Gospel, but the full-orbed good news of Gospel salvation to make men believers,

for only from believers can she expect proper labor-management relations.

Discipleship is more important than any shallow moralizing; for where there is dedicated discipleship, there will also be moral rectitude. Evangelization and edification effect discipleship, which includes not only the joy of salvation but also cross-bearing in our daily work.

It would be unrealistic for us to suppose that all work, even under grace, will be done in joy and pleasure. Yet, under the weight of our days and years, we must be and remain apostles, Christ-bearers, witnesses, cross-bearers, and, if need be, martyrs. The church must, first and always, continue to preach the Gospel, to bring men to Christ, to change them into vital Christians, and by the Spirit's power to lead them into a more abundant life in Christ here on earth.

Law and Gospel

In the application of the Gospel the church must preach and teach the whole counsel of God. This means that we cannot water down, leave out, or forget some truth for expediency or fear. We must proclaim and teach all things which God has commanded us in His Word, rightly dividing the Word of Truth. It must all be made relevant to the twentieth century, not through denunciation or sentimental moralizing but through facing squarely the issues and problems, fears and failures of our times. Let the church be the church of Jesus to restore men to the image of God in Christ in all things.

This preaching and teaching includes the Sermon on the Mount (Matthew 5,6,7), to which our Lord attached great importance. Our use of the Law, which it expounds, must be diagnostic and therapeutic. We must apply it to the lives of men and women. Sin and grace, faith and love, Law and Gospel, justification and sanctification, repentance and a new life, we must proclaim as present needs and realities.

Lutheranism, like Protestantism in general, in certain areas has been diffident and fearful about the possibility of establishing holiness in the world; about the proclamation of the liberty we have in Christ over against statism or anarchy; about upholding the pronouncements of binding, eternal Love over against big business or communism; about the power of Gospel salvation to encounter and conquer Roman Catholicism or spreading paganism. We must confess with St. Paul: "The good that I would, I do not; but the evil which I would not, that I do . . . O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:19,24.)

An Attainable Ethic

The Lutheran ethic as it must be applied to labor and industry is not an impossible ethic, not utopian. It involves perfectionism of a possible kind: "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48, RSV). The word is "must," not "shall be." This is no unattainable idealism. Though perfect attainment cannot be reached on earth, our failure is forgiven us for our Redeemer's sake. In the strength of this faith we strive and become more perfect. Absolute insistence in everyday life on Christian perfection is God's will—both a challenge to our best and a reminder of our inadequacy so long as we are in the flesh. With a positive faith in the grace of our Lord Jesus Christ and its fruit of moral realism and genuine striving for the right, we will not only talk and write but also, with all might, fight for the truth.

On the other hand, we will also recognize that not in fighting but in loving will our greatest victories be won. The centurion who pleaded for his sick servant gained everlasting fame, not on the fields of battle but through his kind solicitude for a slave (Matt. 8:1-13). We need both *philadelphia*, "love of the brethren," in our churches and *philanthropia*, "love of men." Charles C. Torrey translates Matt. 5:48 in *The Four*

Gospels: "Be, therefore, all-including in your good-will, as your heavenly Father includes all." Carrying this out in labor and industrial relations, we shall deal with all men as brothers.

Prophetic Preaching

To traditional doctrine we must join prophetic criticism, conviction, and personal devotion with an evangelical, constructive interest and earnestness. The impulse to get and give justice must be evangelical, not legal. Point out the evils in capital and labor, in materialistic capitalism and materialistic communism. But, above all, preach the Gospel, and lead those who accept it to godly activity by Gospel admonition. Get close to both capital and labor with the love of Christ, or the "isms" will get to the workingman first. The church must present truth, provide training in Christian living, and persist in testifying to the eternal values of God's Word. In brief, to gain through an evangelical ministry the confidence and allegiance of laborer and industrialist, to Christianize both, is the best thing the church can do. They will then give to the church the finest accolade—the one given to the preaching and teaching of Jesus: "The common people heard Him gladly" (Mark 12:37).

All of us need to be reimpressed with the truth that Christ took the form of a *doulos*, "servant," "slave," "worker" (Phil. 2:7) and fulfilled the law of work for us all. We are to follow His example. He took a yoke upon Himself to free and to save us. We should not only take up the burdens of life to serve Him, but bearing one another's burdens, help and serve one another. We need sacrifice as well as service. To serve Christ we may need to lay down our life for our brother as He laid down His for us.

When God Commands . . .

We need more than the *mandata Dei*, "Commandments of God," according to the letter of the Law. We need a feeling of

Deum mandantem, "God commanding" us by His Holy Spirit. The first encompasses words of the Law with meaning but little motivation. The second gives, by the power of His person, meaning to life, significance to faith and love. The first may be coldly dissected, considered, argued, and too easily forgotten or neglected in our Monday-to-Saturday living. The second brings us down on our knees, in fear, love and trust, before the Cross of Christ and the awful yet gracious majesty of God as Jesus has revealed it to us, until we, like Moses before the burning bush, are willing to forget our sinful selfishness and do His will. (Exodus 3,4.)

What Shall We Do?

Lutheran Church groups have taken two chief attitudes toward organized labor and the industrial world. Some have directly opposed any participation in labor-union activity. The Knights of Labor, later the Industrial Workers of the World, and some modern, communist-dominated labor unions have created such strong opposition that members were placed under church discipline and excommunicated for joining such unions. Today, with a great change taking place in organized labor, such practices are seldom carried on. Labor unions have been recognized as necessary secular and social instruments of our economy. It remains a difficult decision for the Christian when he must decide whether he can in good conscience remain a member of a communist-dominated union. Likewise the worker is hard put to act conscientiously when industry makes a proposal which is not in accord with love, truth, or justice. We cannot remain aloof, neutral, or isolated from such problems faced by our people.

Others in the Lutheran Church have felt that such a negative attitude was wrong. In their view the need calls not only for resolutions, sermons, and addresses on the rights, duties, privileges, and responsibilities of labor and industry, but also

for an active participation in reconciling divergent views and in establishing cordial relationships between management and labor. They feel that the church must not be separated from the daily, common life of its people.

Thus the church has actively opposed and exposed shady practice, racketeering, dishonesty by labor leaders and businessmen, in union or corporation. Criminality and subversion of the ideals of church and nation have been vigorously opposed and, in some cases, rooted out by the consecrated, concerted action of Christian people. Many pastors have tried to keep the public-interest factors in labor-industry squabbles before the public.

Problems of labor and management can be dealt with after study and discussion in smaller church groups of men and women. There the thinking of workers and employers can be guided and directed. But too often we have presented merely the ends, aims, and goals of the Christian life, justice and holiness, honesty and charity, without providing the plan, method, and means for solid accomplishments.

Roman Catholics have set up their own labor unions, alliances, conferences, rallies, and seminars. They publish such periodicals and newspapers as *Work*, organ of the Catholic Labor Alliance; the *Catholic Worker* of the Roman Catholic worker movement, and other Roman Catholic trade-union papers. Protestants have little to compare with them. Although we may not wish to promote the organization of separate Christian trade unions, as the *Christian Labor Herald* of the Christian Labor Association, U.S.A., advocates, these groups have at least presented thought patterns to their followers which are definitely Scripture- and church-oriented.

The worker-priests, active in the 1940's and until 1954 in France, Spain, and Belgium, tried to bridge the gap between workers and the Roman Church hierarchy. About one hundred priests, trained chiefly at the Limoges seminary, went into

the factories as manual laborers in order to evangelize the "eternal proletarian" and extend the commandments of social justice. Some worker-priests became trade-union officials in the communist-controlled French Confederation of Labor. Soon, however, "progressive forces," communist viewpoints, and propaganda slogans gained favor in their ranks. They protested, but to little avail.

The attempts of the worker-priests in France have not met with either universal or papal favor. Maurice Cardinal Feltin, Archbishop of Paris, was able in 1954 on orders from the Vatican to curtail the activity of the worker-priests as full-time manual laborers and labor-union workers who maintained their separateness from the priest communities. He sent new priests into labor areas after he forced about half of the worker-priests to submit to papal sanctions. The essence of the same idea has been pursued in the United States through industrial chaplaincies of various types.

Industrial Chaplains

The idea for industrial chaplaincies was rooted in the shop meetings begun by R. G. Le Tourneau about twenty years ago. The Rev. M. H. Reynolds was hired for this purpose in construction camps operated by the Christian manufacturer of giant earth-moving machines. Le Tourneau said: "We put the kingdom of God on a seven-day basis. . . . I deem it necessary to carry on a religious program in our plants because I believe God wants me to do it. I believe the Gospel has not lost its power."

About 1941 Rev. Anthony Montiero of Bloomfield College and Theological Seminary in Bloomfield, N. J., began work at various northern New Jersey plants. Working under the Presbyterian Church, he is now serving about ten industrial companies with spiritual guidance programs and counseling, but he is not paid by them. The Bloomfield Seminary of the Re-

formed Church sends its students into industrial chaplaincy internships and promotes seminars for pastors in service.

By 1945 the National Association of Evangelicals had organized a Commission on Industrial Chaplains. In 1947 W. H. Smith of the Bristol Manufacturing Corporation in Rhode Island employed the Rev. D. D. Dutton of Central Baptist Church to become head of their Department of Church Relations, responsible only to God. At Quincy, Mass., the Rev. Chester Underhill serves as industrial chaplain for the whole community under the Council of Churches, with offices in an industrial plant, at union headquarters, and at the Y.M.C.A. The Reynolds Tobacco Co. of Winston-Salem, N. C., hired the Rev. Clifford H. Price as company pastor-counselor. In the five years preceding June 1954 over 2,500 counseling sessions with employees were held regarding deep emotional, personality, family, and job problems. The Fieldcrest Mills in North Carolina employ the Rev. J. K. McConnell to visit all the departments, the sick employees, and the homes where death has occurred and to give religious talks in mill and town. At the Goodwill Industries in Dayton the Rev. Luther Ballou visits all the employees personally. One of the most effective men in this work has been the Rev. Emerson W. Smith, chaplain to industry in the Boston area. He guides the students at Boston University in the work and has served at Portland, Me., San Francisco, Calif., and New Haven, Conn. Other companies which employ chaplains under different arrangements are Kelvinator Company of Canada, Lebanon Woolen Mills in Tennessee, Bristol Manufacturing in Illinois, Lone Star Steel and the Dearborn Stove Company of Dallas, Tex.

A packing-house local union in Kansas City has named the Rev. B. W. Nelson to serve its members. Other unions and corporations in such fields as banking, insurance, construction, newspaper publishing, and steel have engaged pastors for full-

or part-time chaplain work. Between thirty and forty such industrial chaplains are active today.

Some of their duties are to conduct plant-wide devotional services in an on-the-job religious program and to counsel workers in personnel relations when other aid is not available, or to refer them to local pastors or social, medical, and psychiatric authorities.

In some instances chapels are provided; in others only office space and the necessary tools and materials. Prayer meetings, usually unionistic and undenominational, have been started in such widely diverse plants as the Homestead Works of the United States Steel and the Scott Aviation Corporation at Lancaster, Pa., through the inspiration of chaplains or on the initiative of laymen.

In his recent volume, *By the Power of God*, Dr. Samuel Shoemaker tells of a steelworker named Dave. Desiring to witness effectively, Dave gathered by personal effort about twenty to thirty men of management, union, and salaried staff for weekly meetings, prayers, and discussions. By patient, persistent, and loving interest and contacts with two to three hundred men, in a period of a few months, he built up a group which talked their faith in God and practiced it with special attention to fellow workers who had sickness, a wedding, or a death in their families. On these occasions of splendid opportunities for witness-bearing they talked to dozens or even hundreds of fellow workers about vital Christian truths. If only we had more Christ-bearers in factories and mills!

Top-level management is not unimpressed with such witnessing. Ben Moreell, head of Jones and Laughlin Steel Company, also became active in putting Christianity to work. In bringing about better human relations he used *personalness, change of heart, prayer, exchange of experience, growth, and application* as key words. These may be too general for most

of us, but what a contrast with some of the practices of old industrialists such endeavors present!

Sometimes employers, as at the Peterson Manufacturing Company in Glendale, Calif., begin their daily work with devotions, in which they read and discuss passages from the Bible and pray. Says Mr. Peterson, "I feel that God is definitely our Partner."

If we feel the need for chaplains in the military services, should there not be a place for the Christian pastor in the industrial life of our nation? However, sometimes these commendable efforts need to be analyzed and safeguarded. One company employed a chaplain full time. With decreasing absenteeism and drunkenness and with a notable increase in production, "the industrial chaplain and morale officer," employed at a salary twice as large as the one he received in the parish ministry, was judged by the production standards and not on the basis of "preventive morality," for which he was engaged. His desire was to do more religious work, but he found little enthusiasm for that in the front office.

Furthermore, industrial chaplains are labeled company men when paid by the corporation. Their status becomes that of paternalistic pacifiers to avoid trouble, or they become shallow, unionistic, and ineffective when they must serve the lowest common denominator of religious interest. It might be possible to overcome some of these objections through combined industry-labor union support for such men. With some industrialists such chaplaincies, like free picnics, bonuses, trips to Florida, or an annual party, are a form of paternalism. Chaplaincies have in some instances been instituted to displace co-operation with labor unions and collective bargaining. We must await the growth and development of this movement in the future.

Another type of ministry is the granting of assistance to pastors for ministers-in-industry work as pioneered by Mar-

shall Scott at Chicago Seminary. Clergymen spend weeks in the study of industry and labor union on the job. Seminarians are initiated into the complexities of modern management-labor problems.

Such activities are, in part, accommodationistic tendencies to be noted of late in much of Protestantism. In trying to survive, grow, and expand in society, the church has sometimes forgotten the dynamic and prophetic element of its ethics and accommodated itself, its message and life, to the dominant culture patterns. In spite of the numerous social pronouncements formulated in the last half century on more than twenty-five different social issues, the questions of property have been most accommodatively solved by Christians in line with common secular practices, while those relating to public morals have had the stamp of Biblical, prophetic, and evangelical approval. Too frequently the pressure of historical events, as, e.g., during depressions and world wars; the cultural patterns, in art, dress, transportation, literature, and even the national and international political moves, have led to coindentification of many church, social, and economic issues with those of both political parties or the regnant thought leadership of our milieu. Such identification has been dangerous in the past. As the bulwark of our God, the church should stand firm on its own ground of Truth.⁸⁵

Congregations Can Act

The churches should be active in the education of labor on the local level in the congregations. Many useful topics here presented have been treated in the publications of the Walther and Luther Leagues, the Laymen's Leagues and Brotherhoods, and the Women's Missionary Societies. But how many con-

⁸⁵C. Y. Glock and B. J. Ringer, "Church Policy and the Attitudes of Ministers and Parishioners on Social Issues," *American Sociological Review*, XXI (April, 1956), 148-156.

gregations have really dug into such study and discussion materials often enough? Forums, seminars, study groups, quiet-hour retreats, Bible classes, in addition to the society and auxiliary group meetings, can be productive of much good if they will devote some time to source materials, discussions, projects, resource speakers and panels on the labor-management questions which are ever before us.

Businesses and labor unions have published interesting and informative materials under such titles as "The Church and Labor" or "Labor and Religion." They employ some of their best talent to identify the work of the church with their own movement. On the other hand, the National Association of Manufacturers, the American Iron and Steel Institute, Bell Telephone, General Electric, and other large corporations will supply on request some of the finest "house organs" in order to tell their story to the people. Of course, the church must form its own conclusions and speak for itself, but it must speak from knowledge of both the way of God and the ways of the world.

Workers and Worship

In the local congregation keen interest in worship has been shown. One of the aims of work is to present it or its fruit, or recompense, as an offering to God. This is our duty as faithful stewards. The early Christians brought an oblation of bread and wine for the Eucharist. We church people must still provide the things we need for our worship and our churches. For instance, books and paraments, vestments and Eucharistic vessels and elements, bread and wine for the Sacrament, are to be an offering of our hands. Thus the toil of minister and farmer, teacher and vintner, sexton and silversmith, as well as the money and talents of all the believers, provide us with a Eucharist, in which God gives Himself to us. We offer our work and worship, our offertory of hearts and lips,

our offering of hands and life, ourselves and our families, to God as a response to His sacramental gifts of forgiveness, life, and salvation. What a beautiful circle of faith, love, and labor! But the circle will be broken if we fail to do our part. As we offer gifts, so let us offer ourselves and our work to Christ, who gave Himself for us.

Sectarian Claims

The newer sects and societies claim to have outdone and superseded the church in their social, labor, and industrial interests by serving the "common man." But aside from the fact that most people do not want to be categorized as "common" in any sphere of life, their claims are usually a bit attenuated. Among them are to be found the Masons and Elks, who boast of great works of charity, but usually these are done only for their own members. Also the Salvation Army, Pentecostal and Revivalistic groups, and the Oxford Group Movement, or Moral Rearmament (MRA), have proclaimed their great influence on labor and laboring groups.

The *New World News*, organ of the followers of Frank N. D. Buchman—who is still carried as a member of the Allentown Conference of the Pennsylvania Lutheran Ministerium (ULCA), although he has not attended a convention for thirty years—claims "triumphs of labor reconciliation and changes of heart on the part of numerous capital- or labor-hating individuals." However, W. H. Clark, who has made a penetrating study of this Oxford Group, knows of no such "triumphs."³⁰ The MRA is still mainly a middle- and upper-class group of elite "confessors" at private "house parties" with the key words *confidence, confession, conviction, conversion, and continuance*. Buchmanites, usually wealthy, conservative business and professional people, have only an academic interest

³⁰*The Oxford Group: Its History and Significance* (New York, 1951).

in labor or management problems. Their supposed successes are sometimes beyond human understanding.

Wider Church Activity

In the church at large, conferences, seminars, and institutes have been especially fruitful in bringing together church, labor, and industrial leaders for frank and honest discussions. At two such industrial institutes, in which the author participated as lecturer at Muhlenberg College in 1952 and 1955, there was a lively and helpful discussion of the following topics: "The Church, Labor and Community"; "Viewpoints of Collective Bargaining"; "The Christian's Concern in Industrial Relations"; "History and Problems of Labor-Management Relations"; "The Christian and His Daily Work"; and "Labor and Management Working Together for a Better Community." Both union and industrial leaders gladly participated. Such institutes have multiplied in the past five to ten years. A noteworthy effort in this direction was the Industrial Relations Institute at Valparaiso University arranged by Dr. O. P. Kretzmann a few years ago. Such study programs should be continued and enlarged. Valparaiso University has also pioneered in a co-operative endeavor with the Branco Corporation, manufacturer of outdoor furniture.

At a churchmen's retreat held by The Lutheran Church-Missouri Synod laymen and pastors at Ironton, Mo., such topics as "The Social Order," "Man as a Social Being," "Justice in the Social Order," "The Christian Witness in His Vocation," and "The Christian Church and Organized Labor" were informally discussed. In the United Lutheran Church, under the guidance of the Board of Social Missions, numerous one-day and weekend institutes have supplemented the four- to six-week courses.

Such workshops in industrial relations can be increased in effectiveness by closer contacts between church, labor, and

industrial leaders. The Detroit ministers met at Solidarity House of the UAW Union in 1953 and a few weeks later were guests of the Chrysler Corporation. At Bethlehem, Pa., the pastors were guests of the CIO United Steelworkers of America in their new building. Previously these pastors had been guests of the NAM and the Bethlehem Steel Company. In all instances closer acquaintance brought better understanding. In Minneapolis, Minn., a "Clergy and Business Day" was sponsored by the Chamber of Commerce, while at Charlotte, N. C., clergymen were welcomed by the CIO Community Services Committee.

The author has lectured and led in community courses for laboring men at local colleges or unions, some of which were sponsored by Pennsylvania State University and held at the Bethlehem Steelworkers headquarters and the Textile Workers Union Allentown offices. He has found that the men who labor would like to hear more of the Gospel-guided ethical truth of God's Word as it can affect their workaday life. The response to this truth was, to say the least, exhilarating and inspirational. Christianity must work hard and regain lost time in order to win out against the extreme materialism and secularism of the world.

Laymen are the key to greater evangelistic and devotional activity among workers. At the Eastman Construction Company in Sacramento, Calif., at the Sinclair Oil Company Refinery in Houston, Tex., and at the Baltimore and Ohio Railroad Pier No. 6 in Baltimore, Md., laymen lead in hymn singing and prayer. They serve their churches, but they also directly serve their fellow workers by getting close to them and their day-to-day problems, something they can do better than their pastors. By such a "spiritual osmosis" they can transmit their knowledge, allegiances, enthusiasms, and faith in Christ to others. Truth, love, justice, honesty, patience, trust, and hope become very real when they are personified in a consecrated

follower of Jesus. The most effective and lasting work will be done by the churches through such members.

Sunday Church and Daily Work

Special emphasis has been given to labor and industry on Labor Sunday preceding the national Labor Day celebration. The first Sunday in September has largely displaced the fifth Sunday after Trinity, when labor was adverted to on the basis of the Gospel of that Sunday (Luke 5:1-11), in which Peter's great draught of fishes led to his discipleship. Now sermons, programs, and sometimes a civic celebration are all that marks Labor Day, or Labor Sunday, as a day apart. The primary aim has been defeated through the absence of workers who take one last long weekend at the end of summer. Perhaps some other Sunday would be more suitable for such emphases.

Our young people need to know more about labor which they must join and industrial problems which they must face up to sooner than many suppose. Of seven high school graduates, only one will go to college. The six who go directly to work must choose between participating in union activity and not joining a labor union. In a totally new mode of life they must decide on what part they will play in the co-operative efforts of fellow workers. Should they not be prepared to make intelligent decisions, to work for the improvement of work conditions by participation? Are the churches and schools in our Lutheran synods giving their students such training as will prepare them to face realistically the temptations and problems of the working world and the responsibilities which they as church members and citizens should carry? Each congregation must review and seek to improve its program.

Right to Work

Lively topics, currently agitating the industrial and labor world, are the so-called "right to work" laws and the "guaranteed annual wage." "Right to work" laws, sometimes termed "right to scab" laws by labor leaders, have been enacted in eighteen states, chiefly in the South. Eleven southern states and Arizona, Iowa, Nebraska, Nevada, North and South Dakota, and Utah passed such laws by 1955. In Kansas they were defeated, as in most northern states, including Idaho, Massachusetts, and Maryland. Repeal was attempted in Iowa and Tennessee, and two states, which had adopted such laws in 1947, repealed them in 1949. These laws are an aftermath of some of the Taft-Hartley Law restrictions. They seek to grant freedom of choice to labor with regard to labor union membership; but in some instances they have been used for "union busting."

G.A.W.

The guaranteed annual wage is in reality a misnomer, for it is really a continuity of income or an employer-financed supplement to unemployment compensation. It is being hotly debated by industry and labor. Most assiduously pursued by the United Auto Workers and the Steelworkers unions this past year, it gained partial acceptance at Ford and General Motors during the summer of 1955. The greatest gain was attained by the United Steelworkers of America in the American and Continental Can Company contract. This went into effect on October 1, 1955, and is to continue for two years. It provides for a full year (52 weeks) of supplementary unemployment benefits. The automobile industry granted only partial benefits contingent upon increases in unemployment compensation by the states.

Other industries have had some type of guaranteed wage for more than twenty years. Most notable are the William

Wrigley, Jr., Company, George A. Hormel and Company, Nunn-Bush Shoe Company, and the Procter and Gamble plans. The Hormel plan, in effect for more than twenty years with a closed shop local of the Packinghouse Workers, provides a guaranteed annual wage, an incentive plan, profit sharing, and a pension provision. Procter and Gamble guarantees 48 weeks of work each year. The Nunn-Bush Shoe Company establishes a flexible relation between labor costs and the selling price of shoes, with 20 per cent of the wholesale value of goods sold going into a group salary fund from which fixed sums each week are drawn as advance against annual earnings. The fact is that such plans have been effectively used in the past, and the future seems to call for some type of assured income system in most industries. The course of this movement is not yet determined definitively, but the issue is of great importance to millions of piece, day, and seasonal rate workers.

Our church members in industry are vitally interested and do appreciate objective moral and ethical assessments of such problems by church leaders. The arguments for and against the various plans are many. Wages and profits are pegged to prices. Can a declining income in a depressed market bring constant wages? In reality, the squeeze in such emergencies must be taken up by the government.

We all must pay in benefits granted by the government to the unemployed. But the injustice is to be found in the fact that the highest supports then go to those who perhaps need them least. Is there a real moral sensitivity, or is there collusion by labor and management in the guaranteed-wage proposals? It seems that industrialists and workers expect a large-scale increase in social security and unemployment benefits granted by government, to supplement inadequate plans. Is it right for all the people to pay increased benefits to the few? Are industry and labor just as sensitive about the unorganized workers?

A number of years ago production and consumer co-operatives were advocated by church councils and fostered by church bodies as being the more just arrangement for profit sharing from the Christian point of view. This is still debatable. The church must not fall into the error of thinking that any plan is the answer to the economic and industrial deficiencies in our system. Nor should the church condemn out of hand any new arrangements for work or compensation, sometimes even before it understands such ideas fully. Is there any reason why the church should not be interested in all of them and commend the good while rejecting and warning against the patently evil or weak, after it has studied both academically and by experience the validity of such plans?

Introducing a series of articles on "The Church and Social Problems," Dr. William Arndt, wrote: "Our church members are looking to the clergy for guidance and counsel. Certainly it is the duty of pastors to tell their parishioners what the Word of God says on the social questions that perplex them."⁸⁷ To learn and know, to preach and tell men the better way, is work enough for the preacher today. In the concluding article in this series of helpful analyses Professor Arthur C. Piepkorn stated: "The church must have and must express an opinion on social issues which affect her membership, not with the thought of imposing them on society, but for the guidance of those that own her as their spiritual mother. . . . The church must mold the social attitudes of her membership, instead of letting the world usurp this function."⁸⁸

Our study and discussion of labor, industry, and the church must go deeper than the surface manifestations easily observed. To deal with the obvious and to acquiesce complacently to root causes of manifest evils; selfishness, disregard of human dignity, love of money and miserliness, rejection of

⁸⁷*Concordia Theological Monthly*, XI (February 1940), 115.

⁸⁸Ibid. (October 1940), p. 751.

human worth and personality or of human and property rights, is to admit failure before we start. But to dig deeply into the economic, sociological, psychological, religious, social, and ethical facts and facets of these and related problems requires more than brief prejudiced attention. Most of these interrelationships are complex and involved. There are few sheer blacks and pure whites. Because of the complications of modern industrial life, society, and organization, we need warm-hearted yet dispassionate appraisals to give us a better point of departure for real spiritual therapy and healing. May this brief study lead many into further researches and the application of their best talents to that task.

We must, finally, love men with all their defects, misery, and need because God loves them and us as we are. With St. Paul we should diligently apply ourselves to Spirit-guided study, to become better stewards of God's grace, ambassadors of mercy, servants of His Word, consecrated people of God, and workers together with God, people who humbly confess: "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20, RSV).

So, then, let us pray:

Lord Jesus Christ, guide us this day;
Keep sin and shame far from our way,
Direct our hearts to do Thy will,
And for Thy Word true love instill
That we may do whate'er is right
And ever pleasing in Thy sight.
Crown all our labors with success,
Each one in his own calling bless.
May all we do or think or say
Exalt, and praise Thee, Lord, this day. Amen.

Soli Deo Gloria!

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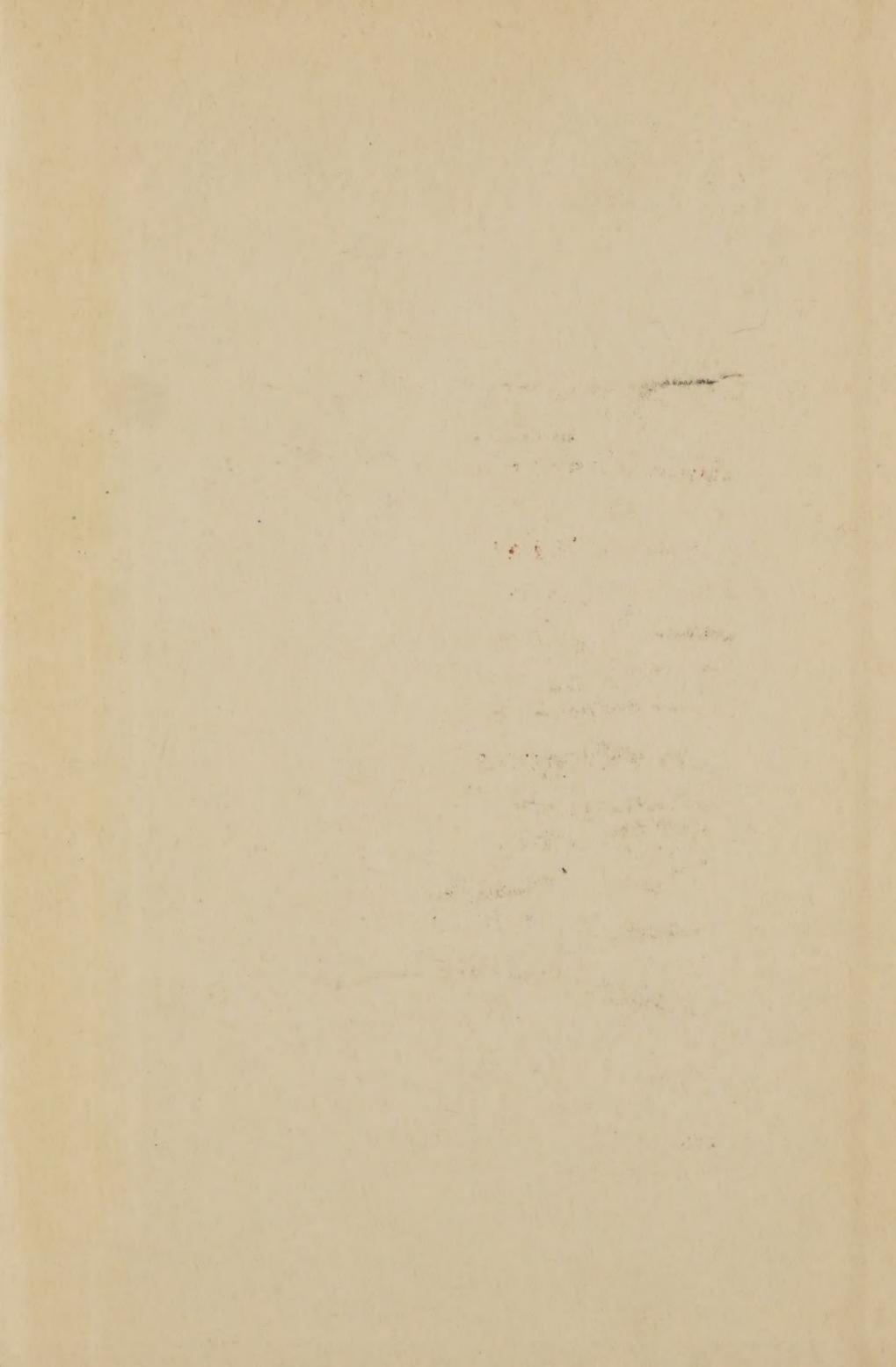
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